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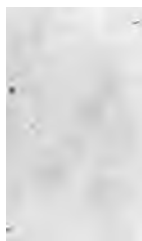
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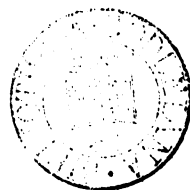
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How can this Shaddow please thee: when thou know'st
The substance was but Dust at best, at most
Go, rather view his Volume, and there finde
A picture farre more curious more refine
These thou This, and yet neglect not That
That tells thee, Who he was; the tother, what
See'st. salute, and passe it o'r
thou view'st no mo

THE
BREAST-PLATE
OF
FAITH and LOVE.

A TREATISE,

Wherein the ground and exercise
of FAITH and LOVE, as they are set
upon Christ their *Object*, and as they are
expressed in *Good Works*, is explained.

Delivered

In 18 Sermons, upon three severall Texts, by the late
faithfull and worthy Minister of Jesus Christ,

JOHN PRESTON,

Doctor in Divinitie, Chaplaine in ordinarie to his
Majestic, Master of *Emmanuel* Colledge in
Cambridge, and sometimes Preacher
of *Lincolnes* Inne.

The sixth Edition.

1 Thess. 5. 8.

But let us who are of the day be sober, putting on the Breast-plate of Faith and Love.

James 2. 14.

What will it profit, my Brethren, if a man say he hath Faith, and hath not Works? Can Faith save him?

LONDON,

Printed by *George Purflow*, and are to be sold in the
Companie of Stationers. 1651.

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1. The first step in the process of identifying a problem is to define the problem. This involves identifying the symptoms of the problem and determining the scope of the problem. Once the problem has been defined, the next step is to identify the causes of the problem. This involves identifying the factors that are contributing to the problem and determining the underlying causes. Once the causes have been identified, the next step is to develop a plan to address the problem. This involves identifying the actions that need to be taken to address the problem and determining the resources that will be needed to implement the plan. Finally, the last step in the process is to implement the plan and monitor the results. This involves putting the plan into action and tracking the progress of the plan to ensure that the problem is being addressed effectively.



ILLUSTRISSIMO, NOBILISSIMOQUE VIRO,
ROBERTO COMITI WARWICENCI,
JOHANNIS PRESTONI S. T. D. ET
COLLEGII EMMANUELIS Q. MAGISTRI
(CUJUS TUTELÆ,

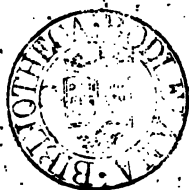
DUM IN VIVIS ESSET, PRIMOGENITUM SUUM
IN DISCIPLINAM ET LITERIS EXPOLIENDUM
TRADIDIT)

POSTHUMORUM TRACTATUUM PARTEM
DE NATURA FIDEI, EJUSQUE EFFICACIA,
DEQUE AMORE ET OPERIBUS BONIS,
DEVOTISSIMI, TAM AUTHORIS DUM VIVERET,
QUAM IPSORUM QUI SUPERSUNT, OBSEQUII
TESTIMONIUM.

M. D. D. D.

RICHARDUS SISS.

JOHANNES DAVENPORT.

[illegible]

(Faint handwritten notes at the bottom of the page)

Christian Reader,

1 Cor. 16. 13

think!

To the Christian Reader.

think a good thought. And, to work out from the Saints all self-confidence, God, by their falls teacheth them To rejoyce in the Lord Jesus, and to have no confidence in the flesh.

Whatsoever Christ hath for us, is made ours by Faith, which is the hand of the soul enriching it by receiving Christ, who is the treasure hid in the field; and with him, those unsearchable riches of grace, which are revealed and offered in the Gospel. Yea; it is part of our spiritual armour. That which was fabulously spoken of the race of Gyants, is truly said of a Christian, he is born with his armour upon him; as soon as he is regenerate, he is armed. Its called a Breast-plate, because it preserves the heart; a long, large shield, (as the word signifies) which is usefull to defend the whole man from all sorts of assaults. Its high part of spiritual armour, and how it is to be managed, is declared in the former part of the ensuing Treatise, in ten Sermons.

Now as all rivers return into the sea, whence they came, so the believing soul, having received all from Christ, returneth all to Christ. For thus the Believer reasoneth; I was Gods undeserved, unexpected love such to me, that he spared not his only begotten Son, but gave him to dye for me &

Its

11 Theff. 5. 8.
Eph. 6. 16.
Supra, of
Dupa.

To the Christian Reader.

Its but equall that I should live to him, die for him, bring in my strength, time, gifts, liberty, all that I have, all that I am, in his service, to his glory. That affection whence these resolutions arise, is called Love, which so inclineth the soule, that it moveth in a direct line, towards that object wherein it expecteth contentment. The soul is miserably deluded in pursuing the wind, and in taking aim at a flying fowl, whilst it seeks happiness in any creature: which appears in the restlesnesse of those irregular agitations, and endless motions of the minds of ambitious, voluptuous, and covetous persons, whose frame of spirit is like the lower part of the elementary region, the seat of winds, tempests, and earth-quake, full of uneasinesse, whilst the believers soule, like that part towards heaven, which is alwaies peaceable and still, enjoyeth true rest and joy. And indeed the perfection of our spirits, cannot be but in union with the chief of spirits, which communicateth his goodness to the creature according to its capacity. This affection of Love, as it reflecteth upon Christ, bringeth forth the effect of his Love to us apprehended by faith, is the subject of the second part of the following Treatise in 7 Sermons.

The judicious Author out of a piercing insight

To the Christian Reader.

into the methods of the Tempter, knowing upon what Rocks the faith of many suffers shipwrack; that neither the weake Christian might lose the comfort of his faith, through want of evidences, nor the presumptuous rest upon a fancy instead of faith, nor the adversaries be emboldened to cast upon us, by reason of this doctrine of Justification by faith onely, their wonted nick-names of Soli-fidians, and Nulli-fidians, throughout the whole Treatise, & more especially in the last Sermon, he discourseth of good Works, as they arise from Faith and Love. This is the sum of the faithfull and fruitfull Labours of this reverend, learned and godly Minister of the Gospel, who whilest he lived, was an example of the life of Faith and Love, and of good works, to so many as were acquainted with his equal and even walking in the wayes of God, in the severall turnings and occasions of his life. But it will be too much injury to the godly Reader, to be detained longer in the porch. We now dismisse thee to the reading of this profitable Worke, beseeching God to increase faith, and to perfect love in thy heart, that thou mayst be fruitfull in good works.

Thine in our Lord Jesus Christ,

RICHARD SIBS.

JOHN DAVENPORT.



OF FAITH.

The first Sermon.

ROM. 1. 17.

For by it the Righteousnesse of God is revealed from Faith to Faith: as it is written, The just shall live by Faith.



IN the words I have read unto you, S. Paul tels them, that he is not ashamed of the Gospel of Christ. For it was a shame to him, partly, because the Gospel was then in persecution; and partly, because he was plaine in speech. He came not with excellency of words, or mans wisdom; and therefore, you may observe what adoe he had to defend himselfe in his Epistles to the *Corinthians*, a wise people, who partly hated, and partly despised his manner of delivery: but, saith he, *I am not ashamed of it, for it is the power of God to salvation: it*

B

is

is that which, being received, will bring men to heaven; being rejected, will shut men up in hell, and therefore it is of no small moment. He gives a reason in these words, why it is the power of God to salvation: *For, saith he, by it the righteousness of God is revealed:* That is, the righteousness which is of God, which only God accepts, and by which alone men can be saved, is revealed by the Gospel, and no other way.

But to what purpose is this revealed, if I know not how to come by it? Many things are revealed, but how shall I know that they are mine? Therefore he addes, *It is the power of God to salvation, to every one that beleeves.* As it is revealed by the Gospel, so something is to be done on our part; as God manifests it, and layes it open, so you must receive it by faith.

Yea, but I have not so strong a faith, I cannot believe as I would, and as I should: saies he, faith hath degrees, *it is revealed from faith to faith;* That is, one receives it in one degree, and the same afterwards receives it in a greater degree, and so forward. All are alike justified, but there is a difference in faith, some is stronger, some is weaker, which I will afterward shew at large.

The point to be gathered out of these words is this:

Doct.

That Righteousness, by which alone wee can be saved now in the time of the Gospel, is revealed and offered to all that will take it.

You heare this: it may be you may not have such a conceit of the thing as you should have; but it is not a matter of light moment, but an exceeding great thing to see the righteousness of God revealed. It is the great glorious mystery of the Gospel; which the Angels desire to pry into: which made *S. Paul* in his Ministry
so

so glorious, which swallowed up his thoughts, that he could not tell how to expresse it: that now in this last age, *Christ hath revealed* through us the *unsearchable riches of his Grace*, that is, Riches which I know not how to expresse. Therefore he prayes that *God would open their eyes, that they might comprehend with all the saints, the height, and length, and breadth of that Redemption*, which *Christ* hath wrought for them. It passeth our comprehension, yet he prayes that they may comprehend it in such a measure as is possible, though there be a height, and breadth, and depth therein, which could not be measured. And this is it that is revealed to the soules of men, the escaping of Hell and Death, such free access to the Throne of Grace, as none before had; this liberty to be made the *Sonnes of God*, and heires of heaven, yea Kings and Priests to *God*, and making good of all promises, and the entailing of them to our posterity, & making them Yea & Amen. All this, I say, is now revealed, which before was not.

1. It is said to be revealed, partly because this, of all other things, was never written in the hearts of men. The Moral Law was written therein, but they had not the least inkling, the least crevice of light to see this; partly, because it is now opened in a larger measure than it was heretofore, in the times of the Prophets: the doore was a little open before, but now it is wide open, and nothing is hid from the souls of men, that is necessary for them to know.

Again, it is revealed, not onely in regard of the Preachers that make it known, but likewise in regard of them that heare it; for there is a greater measure of the Spirit of Revelation dispensed under the Gospel;

Why this righteousness is said to be revealed.

1
It was not written in mens hearts by nature.

2
In respect of those that reveale it.

3
In regard of those that heare it.

Therefore, *Eph. 1. 18.* the Apostles prayes, that *the eyes of their understanding might be opened, that they might know what is the hope of their calling, and the riches of his glorious inheritance in the Saints.* For, what is it to have a light shining, if their eyes be shut to whom it shines? So the thing revealed is the Righteousnesse of God. And lastly, it is that Righteousnesse, by which alone man can be saved.

This is the maine point, which, that you may understand, I will open by answering these six questions.

6 Questions
about this
righteousnes;

1. How this Righteousnesse of God (*i. e.* which is accepted of God) saves,

2. How it is offered to us.

3. To whom it is offered.

4. Upon what qualifications.

5. How it is made ours.

And lastly, what is required of us when we have it.

These hang one upon another, but for memory sake I have thus distinguished them.

Quest. 1.
How is saved?
Answ. 1.

First, How doth it save? I answer: 1. This righteousness saves after the same manner that the unrighteousnesse of *Adam* did condemne: let us set these two together, and the thing will be plaine.

A paralel betwene the unrighteousnesse of the first, and the righteousness of the second *Adam*, in 3 things.

First, as *Adam* was one man, yet the common roote of all Mankind, of whom all that are guilty of death, and shall be damned, must be borne: so *Christ*, the second *Adam*, stands as a publike person, and the roote of all that shall be ingrafted into, and born of him:

Secondly, as *Adams* first unrighteousnesse, the first sin he committed, is communicated to men, and made theirs by imputation; and not so only, but by inherency also (for it hath bred in them originall sin:) After the

the same manner the righteousness that *Christ wrought*, is made ours by imputation, and this imputative righteousness of *Christ* worketh a righteousness which qualifies the person, and is inherent in us. Lastly, as after this unrighteousness comes death, which rules and reigns in us, bringing every thing into subjection, so that all the comforts men possess, are overcome in some degree, while we live here; 'all sicknesses, trouble, and crosses, being as so many skirmishes which death hath with us, before the main battell comes:) So in *Christ* life reigns over all, and brings all into subjection to him: that is, it brings all the troubles man sustaineth, all the enemies he hath, yea death and sin into subjection, by degrees in this life, and after death perfectly. There is a comparison made in *Rom. 5. 14.* which you shall find more fully to expresse, and more largely to set this out then I have done. The first *Adam* was a figure of him that was to come: and *1 Cor. 15. 45.* *Christ* is called the second *Adam*. Now you doe see the miserable fruit of *Adams* fall: you see by lamentable experience, what originall sin is, and how much it hath corrupted us; why then should you think it a strange thing, that the righteousness of *Christ* should be impured? Again, death you see reigns over all, by one; why then will you not believe that life shall reign over all men, that is, bring every enemy of ours into subjection, by the other? For the righteousness of one saves, as the unrighteousness of the other condemnes.

Another expression I finde in *2 Cor. 5. 21.* *As Christ was made sin for us, who knew no sinne, so are wee made the righteousness of God in him:* That is, though *Christ* was a man without sin in himselfe, yet our sin was imputed

Ans. 2.

How we shall
come by it.

to him, and he was by *God* reckoned as a sinner; and then he kills him, putting our curse upon him: so to us that are free from Righteousnesse, *Christ* is made righteousnesse; so that God looks on us as if wee had performed perfect righteousnesse, and when that is done, he saves us. And so much for the first Question.

Ob. But now when we heare that this righteousnesse saves, the Question is, How shall wee come by it? In that it saves, it is good and comfortable; but it may save some men, and yet I have no share nor part in salvation.

Ans. I answer, it is freely given to us, even as Fathers give Lands and Inheritance to their children, and as Kings give Pardons, Titles, Honours, & Riches, out of their clemency, because they will, to shew their magnificence, and goodnesse to their Subjects; So doth God give this Righteousnesse: as you shall find it expressed, *Esay*, 9. 6. *Tells a Child is borne, to Us a Son is given:* a place worth your marking and observation. And *Ioh.* 3. 16. *God so loved the world, that he gave his only begotten Son, &c.* And *Rom.* 5. 17. it is called the gift of Righteousnesse: That is, a thing which God freely, simply, voluntarily, and only because he will, bestowes on men, not looking on any worthinesse in them of the same: (as we say, nothing is so free as gift.) The passage is this: For, if through the offence of one, Death reigned in all, much more they which receive abundance of grace, and the gift of Righteousnesse, shall reign in life by one *Jesus Christ*. So that God gives it freely out of his meere love, without any other motive or end, but to shew his magnificence, and to make manifest in the ages to come the unsearchable riches of *Christ*, the great and

and exceeding glorious riches that he hath provided for them that love him.

But what is the reason that God will have it communicated to the sonnes of men, no other way but by gift? You shall see it, *Rom. 4. 5.* that it is for these causes.

First, *That no man might boast in himselfe, but that he that rejoyceth, may rejoyce in the Lord.* If any other bargain or manner of conveyance had beene made, we should have had something to boast of, but coming meerey from God as a gift, we have cause to glory in God, and nothing else. Againe, its a gift, that men may learn to depend upon God for it: God wil have no man challenge it as due; for it is a meere grace. Lastly, it is a gift, *that it may be sure to all the seed.* If there had bin any thing required at our hands, (This doe, fulfill this Law, and you shal have this righteousness:) it had not bin sure, nay, none had bin saved; for by the Law is transgression and wrath: but being by gift, it is firme and sure to all the seed: for when a thing is freely given, and nothing expected, but taking it, and thanksgiving for it, what is more sure?

But, when you heare this righteousness is given, the next question will be, To whom is it given? If it be only given to some, what comfort is this to me?

But (which is the ground of all comfort) it is given to every man, there is not a man excepted; for which we have the sure word of God, which will not faile. When you have the Charter of a King well confirmed, you reckon it a matter of great moment: What is it then, when you have the Charter of God himselfe? which you shall evidently see in these two places, *Marke ult. 15*

Reasons why it is by gift.

1. That none might boast.

2. That it be of Grace.

3. That it might be sure to all the seed.

To whom it is given.

Goe and preach the Gospel to every creature under Heaven : What is that ? Goe and tell every man without exception, that there is good newes for him, Christ is dead for him, and if he will take him, and accept of his righteousness, he shall have it; restraint is not, but goe and tell every man under Heaven. The other Text is, *Rev. ult. whosoever will, let him come, and take of the waters of life freely.* There is a *quicumque vult*, whosoever will come, (none excepted) may have life, and it shall cost him nothing. Many other places of Scripture there be, to prove the generality of the offer: and having a sure Word for it, consider it.

Object.

But if it be objected, It is given onely to the Elect, and therefore not to every man.

Ans. I.
In the mystery of the Gospel, Christ is offered to every one in foure respects.

I answer, when we have a sure Word, that it is given to every man under heaven, without any restraint at all, why should any except himselfe ? Indeed, when Christ was offered freely to every man, and one received him, another rejected him, then the Mystery of Election & Reprobation was revealed, the reason why some received him being, because God gave them a heart, which to the rest he gave not; but, in point of offering of Christ, we must be generall, without having respect to election. For otherwise the Elect of Christ should have no ground for their faith, none knowing he is elected; untill he hath beleevd and repented.

Object.

But Christs righteousness being offered to men in state of unregeneration, how shall I know it belongs to me? There is no other ground but this Syllogisme: This righteousness belongs to every man that beleeves: but I believe; therefore it belongs to me. Therefore, though it be applied onely to beleevers, yet it must

Ans.

must be offered to every man.

Again, we are bound to believe that the thing is true, before we can believe our share in it; we do not therefore make it true, because we believe; but our believing presupposeth the object of our Faith, which is this, that Christ is given: now the very believing doth not cause Christ to be given; but he is given, and therefore we believe. In all actions, the object is in order of nature before the action it selfe; my believe makes not a thing true, but it is true in it selfe, and therefore I believe it. It being true that Christ is offered to all men, therefore I believe that I am reconciled and adopted, and that my sins are forgiven.

Again, if he should not be offered to every man, we could not say to every man, If thou dost believe, thou shalt be saved; but this we may say to all, even to *Indas*, If thou believest, *Indas*, thou shalt be saved.

Again, if he were not offered to all, then wicked men should be excluded as much as the Devils; but Christ tooke their nature on him, therefore it is possible for them, if they believe, to be saved.

But how differs this from the doctrine of the Adversaries; for they also say, that Christ is offered equally to all?

I answer, In two respects: (not to run through all) The first is this; We say, Though Christ be offered, and freely given to all, yet God intends him only to the Elect. They say, His intention is the same to all, to *Indas* as to *Peter*. The other is, they affirme, that as Christ is offered to all men, so all men have sufficient grace to receive him; there is an ability by that, as well as a freedom, and universality in the offer, This we altogether

deny.

Answ. 2.

Answ. 3.

Answ. 4.

Object.

Answ.

1. God intends him only to the Elect.

2. God gives power only to them to receive him.

deny. Though Christ be given to all, yet the gift of faith is a fruit of election. God gives faith and repentance, and ability to receive him, where he pleaseth. The gate is open to all, we shut out none; but none will come in, but those whom God enables. A pardon may be offered to all, and yet none accept it, but those whose minds God hath inclined. Therefore that he is offered to all, it is without question. They that question it, do it because they do not understand the Doctrine of our Divines; for we propound it no otherwise in substance than they do, onely we differ in the method: but it will be your wisdom to look to that which will be of use, and yeeld comfort when you come to die. As this you may build on, The Gospel is preached to every creature under heaven, and therefore I have my share in it. If a Pardon be offered to some, whose names alone are inserted therein, you cannot say on any good ground, I am pardoned: but when the Pardon is generall, and offered to all, then I can believe the pardon belongs to me. Were it only to the Elect, whose names are written in the pardon, we should first enquire whether we be elect or no, but that's not the method. Build you on the sure promise; they that are pardoned, shal take hold of it, they that take not hold of it, shall be excluded,

Quest. 4.
Unto what
qualifications
it is given.

The next thing a man will desire to know, is this; What qualifications are expected? Doth not God require to find something in us, if he give it us?

I answer, that it is offered to all: and no qualification at all is required as præexistent to be found in us, but any may come and take it, God requires no qualification as concerning our sinnes; hee saith not, you shall

shall be pardoned, so your finnes be of such a number, or of such a nature; but though they be never so many, though of never so extraordinary a nature, though they may be aggravated with all the circumstances that can be, yet there is no exception at all of you, the pardon runs in generall termes, *This is the Lambe of God that taketh away the finnes of the world.* And seeing it is in generall termes, why will you interline and restraine it? You see it runs in generall, and so you may take it.

And as it is propounded generally, so it is generally executed: *1 Cor. 6. 9.* You shall finde, the greatest finnes that can be named are there pardoned: *Be not deceived, you know how no fornicator, nor adulterer, nor unclean person, &c. shall enter into the kingdome of God, and such were some of you: but now you are justified, now you are sanctified, now you are washed.* Though they had committed the greatest finnes, you see, it is generally executed, without exception.

But there is another sort of qualification. Is there not something first to be done? I know, that though I have committed all the finnes of the world, yet they shall not prejudice my pardon; but I must doe something to qualifie me for it. No, not any thing as antecedarious and precedent to the pardon: it is only required of thee, to come with the hand of faith, and receive it in the midst of all thy unworthinesse, whatsoever it be, lay hold on the pardon, and imbrace it, and it shall be thine.

But you will object; then to what end is the doctrine of humiliation? to what end is the Law preached to be a Schoolemaster, if no qualification be required?

Instance:
1. in sins.

2. in places.

Object. 1.

I an-

Ans. 1.

I answer, humiliation is not required as a qualification; for no teares of ours can give satisfaction. And againe, it hath bin found in a Reprobate; For *Iudas* had it. Neither is it any part of sanctification.

Object.

Ans. 2.

How humiliation is required, before we come to Christ.

Simile.

But how is it required then?

As that, without which we will not come to Christ. As for example: If we say to a man, The Physician is ready to heal you; before you will be healed, you must have a sense of your sicknesse: this sense is not required by the Physician (for the Physician is ready to heale him;) but if he be not sick, and have a sense of it, hee will not come to the Physician. If at a general Dole it be proclaimed, Let all come hither that be hungry; a man is not excluded, if he be not hungry, but else hee will not come: therefore we preach, that none receive the Gospell but the poore, those that be humble, and touched with sense of sin and wrath; and wee preach so, because no man indeed will come without it.

Quest. 4.
How Christs
righteousnes
is made ours.

Ans.

In the next place, the Question will be, How this righteousness of Christ is made ours? or, what is to be done of him to whom it belongs?

Simile.
In what sense
faith is requi-
red.

To this I answer; though no precedent qualification be required, yet this must be taken; a man must not reflect on himself, and consider, Am I worthy of it? but he must take it as a Plaster, which if it be not applyed, will not heale; or as meat, which if it be not eaten, doth not nourish. As the husband wooes his spouse, & says thus; I require nothing at thy hands, no condition at all, I doe not examine whether thou art wealthy, or no; whether thou be faire, or no; whether thou be out of debt, or wel conditioned, it is no matter what thou art: I require thee simply to take me for thy husband. After this

this manner coms Christ to us; we must not say, Am I worthy to make a Spouse for Christ? am I fit to receive so great mercies? Thou art only to take him. When we exclude all conditions, we exclude such a frame and habit of mind, which we think is necessarily required to make us worthy to take him. As if a Physician come and offer thee a Medicine, by which thou mayest be healed, and say, I requie nothing at your hands, onely to drink it, for else it will doe you no good; So God offers the Righteousnesse of Christ, which is that that heales the soules of men; God looks for nothing at your hands, it matters not what your person is, onely you must take it. So you shall find himselfe expressing it, *Esay, 55. 1.* where he compares this to the offer of wine and milk: *Come, buy wine and milke without money.* Let him that is a thirst come, and he that hath no mony. As if he had said, it is freely offered, you are onely to take it.

Quest. But when you heare you must take it, the question will be, what this taking is?

Ans. I answer, This taking is nothing else but that which we call *Faith*: and therefore that wee may not erre in the maine, I will declare what Faith is. And it is nothing else but this; when these two things concur, that God the Father will give his Sonne, and freely offers righteousness; and wee receive this righteousness, taking Christ for our Husband, our King and Lord.

Ob. But you will say, Faith is more: for *Fides est assensus intellectus*, it is an act of the understanding, assenting to truths for the authority of the speaker; therefore the mind & wil must concur to make up this *Faith*

Ans.

In what sense conditions are excluded.
Simile.

What this taking is.

Faith, what.

Faith in the
understand-
ing and will
both.

Ans. For the better understanding of it, marke this word, *The Righteousnesse of God is revealed*: wherein is likewise implied (though it be not expressed) that it is offered: for to what purpose, or what comfort is it to see that there is such a righteousness, if it be nothing to us? but it is so revealed, that it is also offered. Now being both revealed, & offered, you must finde something in men answerable to both these; to the revelation of it, the understanding assenting to it as a Truth, that *Christ* is come in the flesh, and offered to all men.

Againe, to answer to the matter of the offer, there is also an act of the will, wherby it comes in, and takes or imbraceth this righteousness: Both these, 1 *Tim.* 3. 15. are put together; *This is a faithfull saying, and worthy to be received, that Jesus Christ came into the world to save sinners.* It is true, saith the understanding, and therefore that believes it; but it is worthy to be received, saith the will, therefore that comes in, takes and accepts it. As in matter of marriage, if one come and tell a Woman, There is such a man in the world that is willing to bestow himselfe on you, if you will take him, and accept him for your Husband: Now (mark what it is that makes up the marriage on her part:) first, she must believe that there is such a man, and that that man is willing to have her, that this message is true, that it is brought from the man himselfe, and that it is nothing else but a true declaration of the mans mind. This is an act of her mind or understanding. But will you take him, and accept of him for your Husband? now comes the will, and the concurrence of these two makes up the match. So we come and tell ye, There is such a one, the *Messiah*, that is willing

Simile.

willing to bestow himselfe on you; if you believe that we deliver the message from *Christ*, & do consequently imbrace and take him, now are you justified: this is the very translation of you from death to life; at this very instant you are delivered from Satan, possessed of a kingdome, and salvation is come to your house.

Now because this taking of *Christ* is the main point which makes *Christ* ours, and the want whereof is the cause that every man is condemned, (it comming nearest to life and death) that you may know what it is, we must tell you, that this is required therein.

First, there must not be *Error persona*, error of the person.

Secondly, you must understand aright what this taking is.

Thirdly, there must be a compleat deliberate will, which must concur to this action of taking.

These three being declared, we shall not easily be deceived in it.

First, when you hear of this righteousness of *Christ*, & it being made ours; you must know, that first *Christ* himselfe is made ours, and then his righteousness: as first you must have the husband, and then the benefits that come by him. I say, take heed that there be not an error of the person, that you mistake him not. And this excludes all ignorant men, that take not *Christ* in deed, but only in their own fancie. Therefore when you come to make this marriage, you must know, that *Christ* is most holy, that he is also such a one as will bring persecution with him, as he saies of himself, that hee knowes not where to lay his head: such a one as for whose sake you must part with every thing; such a

Three things must concur in receiving *Christ*.

I
There must be no error about the person.

One as is hated in the world, and for whose sake you must be hated: Some would have the man, but they know not the man; and so many thousands are deceived, that are willing to take Christ, but they know not what they take, they understand not Christ aright: there is an error of the person, and so a misse of the match, and consequently of justification; for, so as to make him their Lord, so as to be subject to him, they take him not, they doe not consider that he requires such and such things at their hands.

2.
The right
form must be
observed.

Secondly, if there be no mistake of the person, yet what is this taking? In marriage there is a certaine form to be observed, and if that form be mist of, there is a misse of the match. This taking therefore is nothing but this: so to take him, as to be divorced from all other Lovers; so to serve him, as you serve no other master; so to be subject to him, that you be subject to nothing in the world besides. This is properly to take Christ; and this excludes the greatest part of men, they being ready to take Christ, and yet they will love the world too: but God tels them, that *if they love the world, the love of the Father, nor the Son, is not in them.* You must have your affections weaned from every kind of vanity. Goe thorow the whole Universe, look on all the things that are, Riches, Pleasures, Honours, Wife, and Children; if your heart be not weaned from every of them, you take him not as a Husband.

Ch ist must
be taken one-
ly.

Againe, others wil serve Christ and their riches too, their credit too, their own praise with men too; but Christ tels them, no man can serve both; you must serve him alone, & be obedient to none but him: if you do so, you take him for your Lord indeed. So likewise

many

many will be subject to him as a King, but they will be subject to their lusts too: if their lusts command them, they cannot denie them, some they will reserve; and you know how many this excludes. Therefore you shall find, that no man can take Christ, and his wealth: You know the young man was shut out, because he would not let goe his Possessions; which he must part with, or else have none of him. So *Ioh. 5. 44. If you receive the prayse of men, how can ye beleeve?* That is, if you be not weaned and divorced from all, you cannot beleeve. Though you be the off-scouring of men, though you be mocked and scorned, it matters not; but if you seeke the prayse of men, you cannot beleeve. Where, by the way, you may marke something, and adde it to that I said before. What is the reason, that the seeking prayse of men, should hinder from beleeving? Certainly, if Faith were onely an act of the understanding, assenting to the truth for the authoritie of its Speaker, it would be no hindrance or impediment to the act of the mind, in beleeving that such a thing is true; so that it must needs have reference to the will. Therefore, saith Christ, While you seeke the prayse of men, how can you beleeve? that is, take me for your God and Lord, whom you will serve altogether. So that to take Christ with a justifying Faith, is nothing else but to receive him, as it is expressed in many other places of Scripture. *Iohn 1. 11. He came unto his owne, and his owne received him not; but to as many as received him, he gave power to become the sonnes of God, even to them that beleeve on his name.* And so it is not (as the Papists say) a meere act of the understanding, but a taking of him for your

Iohn 5. 44.

Ioh. 1. 11, 12.

³
Christ must
be taken with
a complete
and deliberate
will.

Three things
required in
the will, in ta-
king Christ.

¹
It must be
complete.

²
Deliberate.

God, your Saviour, to whom alone you will be subject, and give your selfe.

Last of all, when these two are done and effected, so that there is no error either in the person, or in the forme, there is yet one thing more remaines behind, and that is, to take and accept him with a complete, a deliberate, and true will. For, even as in other Matches, put the case the person be knowne, and the forme duly observed; yet if there doe not concur a complete will, it is not properly a Match. And therefore those Matches are unlawfull, which are made before yeares of discretion, when a man hath not the use of his will, or when a man is in a Phrenzie, because there is then no complete or deliberate will: so in this Spirituall Match, you shall see how many the want of such a will excludes.

First, I say, it must be complete: which excludes all wishers and woulders, that prize Christ a little, that could be content to have Christ; but it is rather an inclination, than a complete will: that are in an *equilibrio*, that would have Christ, but not yet; that would live a little longer at ease, and have a little more wealth, but are not come to a resolute peremptorie will; that have onely a weake inclination, which is not enough: for in a Match, the will must be complete; and it is needfull it should be so, it being a thing that must continue all a mans life.

Againe, it must be a deliberate will: and this excludes all those that will take Christ in a good mood, on some sudden flash, when they are affected at a good Sermon, and have some good motions cast into their minds;

minds; that will (at such a time) be content to take Christ, to serve him and obey him, to forsake their sinnes, and give over their former lusts, but the will is not deliberate.

Last of all, as it must be complete and deliberate, so it must be a true will, that is, it must be free: And that excludes all them, that meerely for servile feare, at the time of Death, in the day of Sicknesse and Trouble, when Hell and Heaven are presented to them, will rake Christ. Indeed you can scarce come to any, but, in such a case, he will professe, that he is now content to take Christ for his Lord and Saviour: but this is done by constraint, and so the will is not free. So I say, when all these concur, the Match is now made, and you are justified.

But after the Match is made, something is required. Therefore there is one Question more, and that is, What is this that is required after the making of the Match?

I answer, first, it is required, that you love your Husband Jesus Christ; that you forsake Father & Mother, and become one Spirit with him, as a man is one flesh with his Wife; for you are now bone of his bone, and flesh of his flesh.

Secondly, it is now required that you should repent: And that is the meaning of that place, *Repent, for the Kingdome of Heaven is at hand.* I tell you of a Kingdome, and a great Kingdome; but no man can come into that Kingdome, except he repent: you must walke no longer after the flesh, but after the Spirit; you must have your flesh crucified, with all the affections and lusts of it.

³
True, o. free.

Quest. 6.
What is required of us, when we have it.

Ans.
¹
To love Christ.

²
To repent.
Mat. 3. 2.

³
Part with all,
for him.

⁴
To suffer for
him.

⁵
To doe for
him.
Tit. 2. 14.

Object.

Answer.
None take
Christ upon
his owne con-
ditions, till
they bee
thoroughly
humbled.

Thirdly, You must part with every thing for his sake; whether it be Riches, or Honours, or Credit, or whatsoever, it is no matter, you must be readie to let them all goe.

Fourthly, You must be readie to undergoe any thing for his sake; you must have him for worse as well as for better: *You must be content to be hated of all men for his sake, you must take up your crosse and follow him.*

Fifthly, You must doe much, as well as suffer much for him: He dyed to this end, *that he might purchase to him a peculiar people, zealous of good works.* You must respect him as a Wife doth her Husband, not as a servant doth a hard Master: you must not looke on his Commandements as a hard Taske, whereof you could willingly be excused, but as one that hath his heart inflamed to walk in them: as a loving Wife, that needs not to be bidden to doe this, or that; but if the doing of it may advantage her Husband, it will be a greater grief to her to let it lye undone, then labour to doe it.

But now men say, This is a hard condition, I little thought of it.

It is true, the condition is hard, and that is the reason that so few are willing to come in, when they understand these after-clap conditions; That they must part with all; that they must be persecuted; that their will must be perfectly subject to the will of Christ; that they must be holy, as he is holy; that the same mind must be in them, that is in Christ Jesus; that they must be of those peculiar people of God. And therefore have we told you, that none will come in, to take Christ for their Husband, till they have bin bitten with the sense of their

their finnes, till they be *heavie laden*, and have felt the weight of Satans yoke; till then, they will not come under the yoke of Christ: but those that be humble, that have their hearts broken, that know what the wrath of God is, that have their Consciences awaked to see sinne, will come in, and be glad they have Christ, though on these conditions; but the other will not. If you will have Christ on these conditions, you may. But we preach in vaine; all the world refuseth Christ, because they will not leave their covetousnesse, and idlenesse, and swearing, and their severall sports and pleasures, their living at libertie, their companie-keeping; they will not doe the things that Christ requires at their hands, and all because they are not humbled, they know not what sinne means: whereas should God shew it to them in its right colours, should they be but in *Judas* his case, had they tasted of the terrours of the Almighty, were their Consciences enlightned, and did it set them on, they would take him with all their heart.

But another Objection comes in: I would come in, but how should I doe it? I want power and abilitie, I cannot mortifie the deeds of the body; could I doe that, I would not stand on the businesse.

To this I give a speedie answer: If thou canst come with this resolution to take him, take no care for doing it; for as soone as thou art his, hee will give thee another spirit, hee will enable thee to all things. *Joh. 1. 12. To as many as received him, to them he gave power to become the sonnes of God:* What is that? is it an emptie title? No, *he made them sonnes, not borne of the flesh, or of the will of man, but of God.* It is true, with thy owne

Note.

Object.

Ans.
When we resolve to take Christ, God gives us power.
Joh. 1. 12, 13.

heart thou art not able to doe it; but, what if God give thee a new heart, and a new spirit? When the Match is made, and concluded betweene him and us, he sends his Spirit into our hearts, and this Spirit gives us abilitie, making us like Christ, changing us, and causing us to delight in the duties of new obedience in the inward man. Therefore take no care for abilitie, onely labour for an honest heart, armed with this resolution, I am resolved to take Christ from henceforth; and you shall find another Spirit, to enable you exceedingly. And now, that we may not let all this goe without some application, we will hereof make two Uses.

Use 1.
To see the
greatnesse of
mans sin, and
Gods justice
in condem-
ning.

Aggravation
of sins against
the Gospel.

First, this great Use is to be made of it; to learne hence, to see how great the sinne of men is, and how just is their condemnation for the same; that when this *righteousnesse of God is revealed* from Heaven, by this Gospel which we now preach, they resist it, casting it at their heeles, not regarding it, but despising these glad tidings of salvation, which is so glorious a mysterie. This very thing that we preach to you, is it that was so many thousand yeares agoe fore-told, and as long expected, being the greatest Worke that ever God did. This is that which *Paul* magnified so much, and stood so amazed at. Therefore if you reject it, know that your sinne is exceeding great. We that preach the Gospel, are Messengers sent from the Father, to invite every one of you to come to the Marriage of his Sonne: if you will not come (as some of you are young, and mind other things; others of you have gone long in an old Tract, and will not turne; some have married a Wife, others have

have other businesse, and therefore you will not come; or if you doe come, it is without your Wedding Garment, you come not with a conjugall affection:) I say, if you refuse, the Lord will deale with you as with them in the Gospel, he will have you brought and slaine before his face. And we come not from the Father onely, but we are also sent from the Sonne; he is a suitor to you, and hath dispatched us as Embassadours, to wooe you, and *to beseech you to be reconciled*. If you will come, he hath made knowne his mind to you, you may have him; if you will not come, you will make him angry; and you had need to *kisse the Sonne, lest he be angry*: though he be so mercifull, as *not to quench the smoking Flax, nor to breake the bruised Reed*; yet notwithstanding, that Sonne hath *feet like burning Brasse, he hath a two-edged sword in his hand, and his eyes are like flames of fire*: so you shall find him to be, if you refuse him. As he is a Corner-Stone, for some to build on; so he is a Corner-Stone, to grind them to powder that refuse him. When the better is the suitor, and is rejected, what wrath, what indignation breeds it among men? And so, take all the sinnes you have committed, there is none like this; none shall be so much layd to your charge at the day of Judgement, as your rejecting of the Sonne, and of his righteousness revealed, and freely offered to you. What Christ said, (*It shall be easier for Sodome and Gomorrah then for such a Citie*) I may apply to every one that's come to heare me this time. If you will not give eare to my invitation, it shall be easier for *Jemes and Turkes*, for the *Salvages* at the *East-Indies*, then for you. It had beene better for you,

Rejecting
Christ, the
greatest sinne

Mar. 16. 16.

Mar. 16. 16.

Hearers of
two sorts.To be worthy
of Christs
righteousnes,
what.

that Christ had never come in the flesh, that his righteousness had never beene offered to you. Therefore is that added, *Mar. 16. 16. He that beleeueth not, is damned:* of such consequence is the Gospel. When *Moses* was on Mount *Ebal*, he set before them a Blessing and a Curse, Life and Death; so doe I now: if you will not accept of Christ, you are Cursed. Therefore, when you heare this offer, let every man examine himselfe, how he stands affected unto it: For all hearers are divided into these two sorts; some are worthy, and some unworthy. As when Christ sent away his Disciples; *If any were worthy, their peace was to rest upon them;* if they were not worthy, they were to *shake off the dust of their feet against that Citie.* I say, consider if you be worthy of this righteousness: For, if you finde your hearts to long after it, if you finde you prize it much, so that you can reckon all as drosse and dung in comparison of it, and will sell all to buy this Pearle, then are you worthy: but if, when you heare of it, you neglect it, and attend unto it coldly, you are unworthy, and against such we are to shake off the dust of our feet; that is, God shall shake you off as dust, when you come for Salvation to him, at the Day of Judgement.

If in examination, you finde your selves unworthy, that this Worke hath not beene wrought in you, (wherein it is your best way to deale plainly with your selves) then give no rest to your selves, but enter into a serious consideration of your finnes, attend on Gods Ordinances, make use of all that hath beene delivered concerning humiliation, and give not over,

over, untill you have attained this eager desire after Christ: indeed, this is wrought by God himselfe, but give not you over. This is it *S. Iohn* calls drawing; *None can come to me, except the Father draw him*: And that is done, when God gives another will; when, on the propounding of Christ, he gives *agnitum voluntatem*, the nature of a Lamb, changing the heart, and working such an inclination to Christ, as is in the yron to follow the Loadstone, which never rests untill it be attained.

Thus it was with the woman of *Canaan*, she would have no denyall; and *Cant.* 3. with the Spouse; that would not be at quiet untill she had found her Beloved, seeking him day and night; finding him not within, she inquires of the *Watchmen*, and never gives over, till she had found him *whom her soule loved*. As God puts an instinct in the Creature; such a violent, strong, impetuous disposition and instigation is in them that shall be saved, and belong to Christ. God puts into them such a disposition as was in *Samson*, when he was athirst; *Give me water, or else I die*: so are they athirst after Christ; *Give me Christ, or else I die*. And this you must have, for God will put you to it; he will trie whether you be worthy commers, or no. Commonly, at the beginning, he is as a man that is in Bed with his Children, and loth to rise; but you must knock and knock againe, and as it was with the unjust Judge, importunitie must doe it: though your desire be strong, yet for a time, in his ordinarie course, he with-holds and turnes a deafe eare, to trie if thou hast an eager desire; for if it ceaseth quickly, he should have lost his labour,

Iohn 6. 44.

Cant. 3.

God works a strong desire in the Saints after Christ.

How God tryeth the strength of our desires after Christ.

What we have
together with
Christ.

labour, in bestowing Christ on thee. But if nothing will make thee give over, if thou wilt beseech him, and give him no rest, He assure thee, God cannot denie thee; and the longer he holdeth thee off, the better answer thou shalt have in the end. And when thou hast Christ, thou hast that that cannot be expressed, for with him thou hast *all things*. When you have him, you may goe to him for justification, and say, Lord, give me remission of sinnes: I have Christ, and thou hast promised, that all that are in Christ, shall have pardon; that they shall have thy Spirit, and be made new Creatures; now, Lord, fulfill these promises. I say, it is a condition beyond expression; next to that we shall have in Heaven, and farre above that which any Prince or Potentate in the world hath; farre beyond that, which any man that swimmes in pleasures & abundance of wealth, hath; which, if it were knowne, would by all the world be sought after. Therefore, when you heare of such a condition offered, take heed of refusing it: for if you doe, your sinne is hainous, and your condemnation will be just.

Use 2.
Not to deferre
the taking of
Christ.

The second Use I will onely name. Consider what it is to refuse, yea, what it is to deferre your acceptance of it; God may take your deferring, for a denyall: You that thinke, Well, I will take it, but not yet; take heed lest you never have such an opportunitie againe: I say, be exhorted, be moved, be besought to take it. This I speake to you that be humble, to so many among you as have broken hearts. Others may take him if they will, but they will not; they mind not this Doctrine, they regard not things of this

this nature; they will when they lye a dying, but now they have something else to doe. But you that *mourne in Sion*, you that have broken hearts, that know the bitterneſſe of ſinne, to ſuch as you is this Word of ſalvation ſent, others have nothing to doe with it: and let them not thinke much to be excluded, for Chriſt excludes them; *Come unto me all ye that are heavie laden, and ye ſhall find reſt.* Not but that others ſhall have him if they will come, but they will not take him on the precedent conditions named before. It may be they would have redemption, and freedome, and ſalvation by him, but they will not take him for their King. They that be humble, that have their hearts wounded with the ſenſe of ſinne, are willing to take him on his owne termes; to keepe his Commandements, and not thinke them grievous; to beare his burthen, and thinke it light; to take his yoke, and count it eaſie; to give all they have for him, and thinke all too little; to ſuffer perſecution for his ſake, and rejoyce in it; to be content to be ſcoffed at, and hated of men; to doe, to ſuffer any thing for his ſake: and when all this is done, to regard it as nothing, to reckon themſelves *unprofitable ſervants*, to account of all, as not worthy of him. Therefore, be not thou ſhie in taking of him, for you have free libertie.

But before I diſmiſſe you, let me ſpeake a word to you that be not yet humble, let me beſeech you to conſider three things, to move you. Firſt, the great danger that is, in not taking of him. If you could be well without him, you might ſit ſtill as you are; but you

Mar. 11. 28, 29

They that be willing to take Chriſt, how they be affected.

Three conſiderations to move men to take Chriſt.

The danger in not taking him.

you shall die, for want of him: if a Wife can live without a Husband, she may stay unmarried. But when a mans case is this; I see without Christ I must perish, I must lose my life, that is the penaltie, such is the danger if I refuse him; he thinks this should move him.

²
The benefit
in taking him

Secondly, as the danger of refusing him, so consider the benefit of taking him: if you will have him, you shall with him have a Kingdome, you shall change for the better; for whatsoever you part withall, you shall have an hundred fold in this life: if you forgoe any Pleasure, or Lust, you shall have for it the joy of the Holy-Ghost, farre exceeding them: if you part with Riches, you shall be truly rich in another World, yea, you shall there have a Treasure: if you lose Friends, you shall have God for your Friend, and shall be a Favorite in the Court of Heaven; in a word, you shall have an hundred fold.

³
The certaintie
of having him

Thirdly, you shall be sure to have him, you shall not be deceived; for God hath put out his Word, he hath declared that to be his Will; and it stands now with his Justice as well as with his Mercie, to give Christ: his Word is a Corner Stone, and you may build on it. Nay, by two immutable things he hath confirmed it, his Word and his Oath; and, *Heaven and Earth may passe, but they shall not passe*: you may build on them, to have Christ, and Salvation by him. When Paul had delivered Gods mind, if an Angel from Heaven should tell them the foundation is sandie, nay, if he himselfe should preach another Doctrine, they were not to beleieve him. Therefore, if you will take him and have him; *trust perfectly in the grace that is revealed*

The certaintie
of Gods promise.

led

led by Iesus Christ : doe it not by halves ; It may be I shall be saved, it may be not : thou mayst build on it, thou mayst venture thy life on it. All these things considered ; the greatnesse of the danger in refusing, of the benefit in accepting : and if it be thus sure, if we will take him, then put it to venture ; why doe you stand off ? what can we say more, to perswade you ? If you will take him and his righteousness, you may have it. God hath committed this to us ; *what we lose on Earth, shall be loosed in Heaven.* He hath given us the Keyes of Heaven and Hell ; and if we open the Gates of Heaven to any, they shall stand open : But now, in the Preaching of the Word, the Gates of Heaven stand open to every one of you ; therefore come in, while it is called to day, before the Sunne set on you, as you know not how soone it may. Indeed, if we had not made the offer, the danger had beene ours, and we should have perished for your sakes : but, seeing we have *made manifest the whole counsell of God, we are now free from the bloud of every one of you ;* for we have made knowne the will of God to the full. You know what is offered to you ; and if you take him not, your bloud shall be upon your owne heads. Therefore, consider whether you will take him, or refuse him : this is the question, Will you take him, or not take him ? You that now refuse and slight this offer, the day may come when you would be glad to have it. You that are now in the height and flower of your youth, and you that are more ancient, living in health and wealth, and having your fill of pleasures, it may be, for the present, you have other things to take up your minds ; but the
time

time will come, when the Bridegroom shall enter in, and the doores shall be shut ; when your Houre-glasse shall be out, and your time spent ; and then this relation of righteousness, and remission of sinnes now offered, would be reckoned glad tidings : but take heed, that it be not too late ; beware lest you crie, and God refuseth to heare : Not, but that God will heare every man, if his crie comes from unfeigned faith and love ; but it may be, God wil not give you that unfeigned faith and love, when you be come to that extremitie : seeing you would not come when he called, it may be he will not come when you call ; it may be he will not breathe the breath of life, nor give such a spirit and disposition as he will accept of. Christ died, to purchase to himselfe a peculiar people, zealous of good works, and not onely to save men. He died for this end, that men might doe him service : and if you will not come in, in time of strength and youth, when you are able to doe him service, I say, in his ordinarie course, he will reject you in your extremitie, you may not then expect mercie at his hands. Therefore doe not say, I will follow my covetousnesse and idlenesse, my pleasures and businesse, my lusts and humours, and hereafter come in ; for you are not to chuse your owne time. If he call you, and you refuse to come, take heed lest in his wrath he swear, that you shall not enter into his Rest.

F I N I S.



THE SECOND SERMON.

ROM. 1. 17.

For by it the Righteousnesse of God is revealed from Faith to Faith: as it is written, The just shall live by Faith.



He next Point that these words afford us, is this; That,

Faith is that, whereby the righteousnesse of God is made ours to salvation:

The righteousnesse of God (saith the Apostle) is revealed from Faith to Faith: that is, it is so revealed and offered by God, that it is made ours by Faith, we are made partakers of it by Faith; you see it ariseth clearly from the words.

Now, for the opening of this Point to you, you must understand, that there are two wayes, or Covenants, whereby God offereth salvation to men: One, is the Covenant of Workes, and that was that righteousnesse by which *Adam* had been saved, if he had stood in his innocencie; for it was that way that God appointed for him, *Doe this, and live*: but *Adam* performed not

Doct. 21

Two Covenants.

Not the condition of that Covenant, and therefore now there is another Covenant, that is, the Covenant of Grace; a Boord given us against Shipwrack. Now this Covenant of Grace is double:

Either absolute and peculiar,
Or conditionall.

¹
Absolute.
Jer. 31.

Ezek. 36.

Absolute and peculiar onely to the Elect. So it is expressed, *Jer. 31. I will put my Law into your inward parts, and write it in your hearts, and I will be your God, and you shall be my people.* So likewise in *Ezek. 36. I will give you a new heart, and put a new spirit within you, and I will take your stonie hearts out of your bodies.* Here the Covenant is expressed absolutely, and this is proper onely to the Elect.

²
Conditionall.

Marke 16.

Rom. 4. 5.

But now, beside this, there is a conditionall Covenant of Grace, which is common to all; and that is expressed in these tearmes: Christ hath provided a Righteousnesse, and Salvation; that is his Worke that he hath done already. Now if you will beleve, and take him upon those tearmes that he is offered, you shall be saved. This, I say, belongs to all men. This you have thus expressed in the Gospel in many places: *If you beleve, you shall be saved: as it is Marke 16. Goe and preach the Gospel to every creature under Heaven; he that will beleve, shall be saved; he that will not beleve, shall be damned.* It is the same with that, *Rom. 4. 5. To him which worketh not, but beleeueth in him which justifieth the ungodly, his faith is accounted righteousness.* (Marke it) *To him that beleeueth on him that justifieth the ungodly; that is, there is a certaine justice of righteousness that Christ hath prepared or purchased*

purchased for men, though they be ungodly, he requires nothing of them before-hand, though they be wicked and ungodly, yet this righteousness is prepared for them: that which is required of them, is onely that they take it. Now he that will beleeve God, that he hath prepared this for him, and will receive it, it is enough to make him a righteous man in Gods acceptation: so that this is the onely way now by which men shall be saved. The work is already done on Christs part, there is righteousness that God hath prepared, which is therefore called the righteousness of God; and there is nothing precedently required or looked for on our part, but taking and applying of it.

But, you will say, Is there nothing else required of us? Must God doe all? and must wee do nothing but onely take that righteousness that is prepared for us?

I answer, it is true indeed, we must lead an holy life, a religious, sober, and righteous life: for, *for this end hath the grace of God appeared*, saith the Apostle: yet thou must know withall, that wee cannot work in our selves this holiness, this religious and sober conversation, that must be Gods worke altogether: we are onely to take this righteousness, and the other is but a consequent that followeth upon it. To illustrate this unto you by a similitude: A Wheele or Bowle runneth, not that it may be made round, that is the businesse of the workeman, who makes it round, that it may run. So it is in this case: God doth not look that we should bring holiness and piety with us,

D

for

Note.

Quest.

Ans.
Though holiness be required, it is Gods worke.

Simile.

for we have it not to bring: we are at the first onely to beleve and accept this righteousness that is offered us: when that is done, it is Gods part to frame us, and to fit and fashion us for an holy life. Such a kind of speech you have it exprest, in *Eph. 2. 10. we are Gods workmanship, fashioned in Christ Iesus to walke in good workes, which he hath ordained, &c.* Marke it: it is not an action of our own; but God is the workman, we are the materials, as the clay and the wood, that he takes into his hands: when we have but taken this righteousness that is offered, it is Gods worke to cast us into a new mould, to give us a new heart, and to frame a new spirit within us, that so we may walke in good workes before him; this is the great mystery of godlinesse: for we have much adoe to perswade men to beleve, that the righteousness prepared by Christ should be offered to them, and nothing be required but receiving of it: this will not sink into the hearts of men by nature, they think they must doe something precedently, or else this righteousness is not offered them. But, my Beloved; we must learne to beleve this, and know that it is the worke of God, to sanctifie us after he hath justified us. I confesse it is not so in other things, there is still some action of our owne required to gaine this or that habit or ability: as you see in naturall things, there are some kind of habits that we get by some precedent actions of our owne, as the learning of Arts and Sciences, to learne to write well, &c. here there is some action of our own required to fit us for it, and then we get the ability to doe it.

Habits of two
sorts.

But

But besides these, there are other habits that are planted by nature in us, as an abilitie to heare, to see, to taste, &c. Now for these we need not any action of our owne for the attaining of them, because they are planted in us by nature. So it is in these things that belong to salvation. It is true indeed, we may get habits of morall Vertues by labour and paines of our owne, there are actions of our own required to them; and in that the Philosopher said right, that *wee learne to be temperate, and sober, and chaste, &c.* But now for the Graces of the Spirit, there it is not so; those habits that nature hath planted in us, we exercise them naturally, without doing any action of our owne to attaine them; as we doe not by seeing oft learn to see, but it is a faculty naturally planted in us: so it is in all the workes that we must doe, which are the way to salvation, God workes them in us, he infuseth those habits into us. Therefore this conclusion is good, that it is faith alone by which this righteousness is made ours to salvation.

This is evident by the Apostle, *Gal. 2. ult.* Saith he, it is not by the Law, *If righteousness had been by the works of the Law, then Christ had died without a cause.* As if he should have said, salvation must needs be by one of these two.

Either by something that we doe our selves, some actions that we our selves have wrought, or else it must be meere by faith. Now if it had beene attainable by any worke of our owne, Christ dyed without a cause: as if he should say, Christ could have given you ability to doe those workes without his dying; but

Four reasons
why God will
save men by
faith.

Reas. 1.
That it might
be of grace.

Reas. 2.
That it might
be sure.

for this very cause Christ came into the world, and dyed, that he might worke righteousness, and make satisfaction to God: so that you have nothing to do for the first attaining of it, but to receive it by faith.

And if you would know the reason, why God that might have found out many other waies to lead men to salvation, yet hath chosen this way above all others to save men, onely by faith, receiving the righteousness of Christ, which he hath wrought for us; you shall find these four reasons for it in the Scriptures: two of them are set down *Rom. 4. 16. Therefore it is by faith, that it might come by grace.* (Marke it :) This is one reason why God will have it by faith, *that it might be of grace.* For if any thing had bin wrought by us (as he saith in the beginning of the Chapter) it must have beene given as wages, and so it had beene received by debt, and not by favour: but this was Gods end in it, to make known the exceeding length and breadth of his love, and how *unsearchable the riches of Christ are*: his end was, to have his grace magnified. Now if there had bin any action of ours required but meereley the receiving of it by faith, it had not beene meereley of grace: for faith empties a man, it takes a man quite off his owne bottome; faith commeth as an emptie hand, and receiveth all from God, and gives all to God. Now that it might be acknowledged to be free, and to be altogether of grace, for this cause God would have salvation propounded to men, to be received by faith onely.

Secondly, as it is by faith, that it might come by grace, so also *that it might be sure*, that the promise might

might be sure; if it had beene any other way, it had never beene sure. Put the case that God had put us up on the condition of obedience, and had given us grace and abilitie, as he did to *Adam*, yet the Law is strict, and the least failing would have bred fears and doubts, and would have caused death. But now, when the righteousness that saveth us is wrought already by God, and offered to us by him, and offered freely, and that the ground of this offer is the sure word of God, and it is not a conjecturall thing, now we may build infallibly upon it: for unlesse faith have footing on the Word, we cannot say it is sure; all things else are mutable, and subject to change: therefore when God hath once said it, we may firmly rest in it, and it is sure. And this is the second reason why it is onely by faith.

Thirdly, it is by faith, *that it might be to all the seed*, not onely to those that are of the Law, but also them which were strangers to the Law. If it had beene by the Law, then salvation had beene shut up within the compasse of the Jewes: for the Gentiles were strangers to the Law of God, they were uncleane men, shut out from the Common-wealth of *Israel*: but when it is now freely propounded in the Gospel, and nothing is required but onely faith to lay hold upon it, when there is no more looked for but believing and receiving, hence it comes to be to all the seed: for *Abraham* himselfe, before he was circumcised, he was as a common man, the vaile was not then set up; yet even this his faith was imputed to him for righteousness.

Reas. 3.
That it might
be to all the
seed.

Reas. 4.
That no flesh
might rejoyce
in it selfe.

1 Cor. I. 30.

Ephes. 4.

The last reason why it is of faith, is, that no man might boast, *that no flesh might rejoyce in it selfe*: for if it had beene by any other meanes, by any thing done in our selves, we had had cause to rejoyce in our selves: but for this cause, saith the Apostle, 1 Cor. 1. 30. *Christ is made to us wisdom, righteousness, sanctification, and redemption, that he that rejoyceth might rejoyce in the Lord*. As if he had said, If God had given us a wisdom of our owne, we had had cause to have rejoyced in our selves; but we are *darknesse*, Eph. 4. there is nothing but foolishnesse and weakenesse in us, to the end *that no flesh might rejoyce in his presence*.

Againe, if we had had grace put into our selves, (though it had been but litle) for which God might have accepted us, the flesh would have boasted; therefore his righteousness is made ours.

But when this is done, yet if after justification it had beene in our power and abilitie to have performed the workes of sanctification by any power or strength of our owne, we should yet have beene ready to boast thereof. *Christ is made sanctification too*; so that *we are not able to think a good thought*; we are not able to doe the least good thing without him: *It is I* (saith the Lord) *that doth sanctifie you*: it is I that doe act every Grace: it is I that doe put your hearts into a good frame: *Christ is made sanctification to us*: so that take a holy man after he is justified, it is Christ that sanctifieth him, and that carries him thorow his life in an holy and righteous conversation: and all this is done *that no flesh should rejoyce in it selfe*.

And

And yet one thing more is added by the Apostle, for if a man could rid himself out of misery, if a man could helpe himself when he is under any crosse or trouble, he would then be readie to boast in himselfe : therefore, saith he, *Christ is made to us redemption also* : so that take any evill, though it be but a small evill, a small disease, a little trouble, no man is able to helpe himselfe in this case; it is Christ that redeemes us from the least evill, as well as from hell it selfe. For you must know, that all the miseries that befall us in the World, they are but so many degrees, so many descents and steps towards hell; now all the redemption that we have it is from Christ : so that let us look into our lives, and see what evils we have escaped, and see what troubles we have gone thorow, and see what afflictions we have beene delivered from, it is all through Christ, who *is made redemption for us*.

Christ delivers from the least evils, as well as from hell.

It is true indeed, there are some generall workes of Gods providence that all men taste of; but there is no evill that the Saints are freed from, but is purchased by the blood of Christ : and all this God hath done, *that no flesh might rejoyce in it selfe* : and for this cause salvation is propounded to be received onely by faith, there is no more required at our hands but the taking of Christ by faith; and when we have taken him, then he is all this to us.

Freedom from evill to the Saints, whence it is,

So that now you see the point cleered, and the reasons why it is by faith only, that the righteousnesse of Christ is made ours to salvation.

Now in the next place, if to this that we have said we adde but one thing more, to cleere the point, we

shall then have done enough to satisfie you in this point ; and that is this, to shew you what this faith is: for when we speake so much of faith (as we doe) every man will be inquisitive to know what this faith is: therefore we will endeavour to doe that at this time.

First, Faith, if we should take it in the generall, it is nothing else but this :

Faith, what
in generall.

An act of the understanding, assenting to something.

But now this assent is of three sorts :

Assent of
three sorts.

¹
Opinion,

First, there is such an assent to a truth, as that a man is in a great feare lest the contrary should be true, and this we call *opinion*, when we so assent to any proposition, as that that which is contrary may be true for ought we know.

²
Science,

There is a second kind of assent, which is sure, but it is grounded upon reasons and arguments, and that we call *science* or *knowledge*: that is, when we are sure of the thing we assent to, we make no doubt of it, but we are led unto it by the force of reason.

³
Faith,

Againe, there is a third kind of assent, which is a sure assent too; but we are led to it by the authoritie of him that affirmeth it, and this is that which is properly called *Faith*. So that a generall definition of Faith is this :

It is nothing else but a *firme assent given to the things contained in the holy Scriptures, for the authoritie of God that spake them.*

Justifying
faith.

This is properly *Faith*, or *believing*, if we take the word in the generall.

But if we speak of justifying Faith, we shall find that
that

that is not commonly expressed in the word *beleeving* only, but *beleeving in Christ*, which is another thing; and therefore you shall finde that it differeth in two things from this common and generall faith.

First, in regard of the object, and indeed that is the maine difference: for whereas the other faith looks upon the whole Booke of God, and beleeves all that God hath revealed, because God hath revealed it; this justifying Faith pitcheth upon Christ, and takes him, with his benefits and priviledges: so that the difference lyeth not in the habit of Faith, but in the object; for with the same faith that we beleeve other things, we beleeve this; as with the same hand that a man takes other writings with, he takes a Pardon: with the same eyes that the *Israelites* saw other things, they looked upon the brazen Serpent: the difference was not in the facultie, but in the object upon which they looked, by which they were healed: so it is in this, betweene this faith and the other, they differ not in the habit, but in the object,

There is a second difference, which is a maine difference too; the other faith doth no more but beleeve the truth that is revealed, it beleeveth that all is true that is contained in the Scriptures; and the Devils may have this faith, and wicked men may have it: but justifying faith goeth further, it takes Christ, and receives him, so that there is an act of the Will added to this faith, as it is expressed, *Heb. 11. 13. They saw the promises as farre off, and embraced them thankfully.* Others (it may be) see the promises, and beleeve them, but they take them not, they doe not embrace them.

How it differs from general faith.

¹
In the object.

²
In the act of the will.

So

Definition of
justifying
faith.

So that if I should define justifying faith unto you, it may be thus described :

It is a grace or habit infused into the soule by the Holy Ghost, whereby we are enabled to beleve, not onely that the Messias is offered to us, but also to take and receive him as a Lord and Saviour.

Christ must
be taken as a
Lord, as well
as a Saviour.

That is, both to be saved by him, and to obey him: (Marke it) I put them together, to take him as a Lord, and as a Saviour: for you shall find, that in the ordinary phrase of Scripture these two are put together, *Iesus Christ our Lord and Saviour*. Therefore we must take heed of dis-joyning those that God hath joyned together, we must take Christ as well for a Lord as a Saviour. Let a man doe this, and he may be assured that his faith is a justifying faith. Therefore marke it diligently; if thou wilt take Christ as a Saviour only, that will not serve thy turne: Christ giveth not himselfe to any upon that condition, onely to save him; but we must take him as a Lord too, to be subject to him, to obey him, and to square our actions according to his will in every thing. For he is not onely a Saviour, but also a Lord; and he will be a Saviour to none but those to whom he is a Master. *His servants you are to whom you obey*, saith the Apostle; if you will obey him, and be subject unto him in all things; if you make him your Lord, that he may have the command over you, and that you will be subject to him in every thing; if you take him upon these conditions, you shall have him as a Saviour also: for as he is a Priest, so you must know that he is a King, that *sits upon the Throne of David*, and rules those that are to be saved by

by him. Therefore, I say, you must not onely take him as a Priest, to intercede for you, to petition for you, but to be your King also; you must suffer him to rule you in all things, you must be content to obey all his Commandements. It is not enough to take Christ as a head, onely to receive influence and comfort from him, but you must take him also as a head to be ruled by him, as the members are ruled by the head; you must not take one benefit alone with the members, to receive influence from the head, but you must be content also to be guided by him in all things, else you take him in vaine.

Againe, this must be marked that I say, you must take or receive him: you must not onely beleeve that he is the *Messias*, and that he is offered, but there is a taking and receiving that is necessary to make you partakers of that that is offered. Those words, *Iohn 3.* make it plaine; *God so loved the world, that he gave his onely begotten Sonne, &c.* Giving is but a Relative, it implies that there is a receiving or taking required: for when Christ is given, unlesse he be taken by us, he doth us no good, he is not made ours. If a man be willing to give another any thing, unlesse he take it, it is not his. It is true indeed, there is a sufficiencie in Christ to save all men, and he is that great Physician that heales the soules of men; there is righteousness enough in him to justifie all the world; but, my Beloved, unlesse we take him, and apply him to our selves, we can have no part in that righteousness: this is plainly expressed in *Mat. 22.* where it is said the King sent forth his servants to bid men to the Marriage of his

We must not only believe, but receive.

Iohn 3.

Though there be sufficiencie in Christ to save all, yet none benefit by it, but those that receive him.

Mat. 22.

Wherein the
essence of
faith consists.

Four things
touching
faith.

The object of
it, Christ.
Note.

his Son. And so in *Ephes. 5.* the same similitude and comparison is used by the Apostle, where he setteth forth the union that is between Christ and the Church, by that union there is between the Husband and the Wife. Put the case, that an Husband should offer himselfe to a woman to marry her, and she should believe it; yet unlesse there be a taking of him on her part, the match is not made; and so it is here: and in this thing the essence of faith consists, when Christ offereth himselfe unto you, you must believe that there is such a thing, and that God intendeth it really, but it is the taking that consummates the marriage; and when the Wife hath taken the Husband, then all that is his is hers, she hath an interest in all his goods: so also it is here; there must be a believing that Christ is offered, that he is the *Messias*, and that there is a righteousness in him to save us; but that is not enough, we must also take him, and when that is done, we are justified, then we are at peace with God.

But that you may more fully understand what this faith is, I will adde these foure things more.

First, I will shew you the object of this faith.

Secondly, the subject, or place where it is.

Thirdly, the manner how it justifieth us.

Fourthly, the actions of it.

I say, that you may more fully understand what this faith is, consider first the object of it, and that is Christ (as I told you before:) and herein this is to be marked, that a man must first take Christ himself, and after, the priviledges that come by him. And this point I could wish were more press'd by our Divines, and that our

our hearers would more intend it. I say, first remember that you must first take Christ himselfe, and then other things that we have by him, as the Apostle saith, *Rom. 8. If God have given us him, that is, Christ, he will with him give us all things else:* but first have Christ himselfe, and then all things with him. And so *2. Cor. 1. All the promises I N H I M are Yea and Amen:* That is, first we must have Christ, and then looke to the promises: this must be still remembred, that we must first take his person, we must have our eyes fixed upon that. And so that place before named, *John 3. God so loved the world, that he gave his only begotten Sonne:* he gives his Sonne as a father gives his sonne in marriage; the father gives the sonne, and the sonne himselfe must be taken. So that we must first take Christ, we must fixe our eyes upon him: for faith doth not leape over Christ, and pitch upon the promises of Justification and Adoption, but it first takes Christ. The distinct and cleere understanding of this, will helpe us much in apprehending and understanding aright what justifying faith is: wee must remember to take Christ himselfe; for it is an adulterous affection for a Wife not to thinke of the person of her Husband, but to think only what commodity she shall have by him, what honours, what riches, what conveniences, as if that made the match, to be content onely to take those: will this, think you, make a match amongst men? Surely no, there must be a fixing of the eyes upon the person, that must doe it. Doe you love him? are you content to forsake all, that you may enjoy him? It is true

True love
looks first to
Christs per-
son.

We may look
to the benefits
we have by
Christ, but
not principal-
ly.

Baptizing,
what meant
by it in Mar.
16.

true indeed, you shall have all this into the bargain, but first you must have the person of your Husband: therefore remember to fixe your eyes upon Christ, take him for your Husband, consider his beauty and his excellencies, (which indeed are motives to us,) as a Woman that takes a Husband, is encouraged by the benefits that she shall have by him: but still remember, that he himselfe must be taken. As it is in other things: if you would have sight, you must first have the Sun; if you would have strength, you must first take meat and drink, before you can have that benefit by it; so you must first have Christ himselfe, before you can partake of those benefits by him: and that I take to be the meaning of that in *Mar. 16. Goe preach the Gospel to every creature under heaven; He that beleeves and is baptized, shall be saved*: that is, he that will beleeve that Jesus Christ is come in the flesh, and that he is offered to mankind for a Saviour, and will be baptized; that will give up himselfe to him, that will take his marke upon him: for in that place by baptizing, is meant nothing else but the giving up of a mans selfe to Christ, and making a publike testimony of it, although there be something more meant generally by baptizing: but here is meant a testification to all the world that we have taken Christ. Now every one that will beleeve, and be baptized, that is, every one that will doe this, shall be saved: so that a man must first take Christ himselfe, and then he may do as the Wife after she hath her Husband, she may think of all the benefits she hath by him, and may take them, and use them as her owne. This is the first thing.

The

The second thing that I promised, was to shew you the subject of faith, and that is the whole heart of man; that is to say, (to name it distinctly) both the mind and the will. Now to shew you that both these are the subject of faith, you must know that these two things are required :

First, on the part of the understanding it is required that it believe, that is, that it conceive and apprehend what God hath revealed in the Scriptures : and here an act of God must come in, putting a light into the understanding. For, my Beloved, faith is but an addition of a new light to reason ; that whereas reason is purblind, faith comes and gives a new light, and makes us see the things revealed by God, which reason cannot doe; by faith we apprehend these great and glorious Mysteries, which otherwise we could not apprehend : as we see it expressed in 2 Cor. 4. *The god of this world hath blinded their eyes, that the light should not shine into their hearts, by which they should beleeve this glorious Gospel.* So then there must be a light put into the mind, that a man may be able by that to elevate and raise his reason to beleeve this ; that is, to conceive and to apprehend the things that are offered and tendered in the Gospel.

But this is not all, there is an act also of the will required, which is to take and receive Christ : for this taking is an act of the will, therefore there must be a consent as well as an assent. Now it is the act of the understanding, to assent to the truth which is contained in the promises wherein Christ is offered : but that is not all, there is also an act of the will requisite to consent

unto

²
The subject
of faith, both
the mind and
will.

What required in the understanding touching faith.

Faith an addition of a new light to reason.

What required of the will touching faith.

unto them, that is, to embrace them, to take them, and to lay hold upon them, and to apply them to a mans selfe. This I will the rather cleere, because it is a thing controverted. I say, there is a double act, an act of the mind, and an act of the will : to this purpose consider, that in *Rom. 5. 17.* *For if by the offence of one death reigned by one, much more they which receive abundance of grace, and the gift of righteousness, shall reigne in life by one, Jesus Christ.* (Marke it) you may see what faith is in those words, Those that receive the gift of righteousness : righteousness is given and offered by God, and those that receive that gift of righteousness shall reigne in life : so that taking and receiving being an act of the will, it must needs be that the will must come into this worke as well as the understanding. Like unto this is that *1 Iohn 12.* *To as many as received him, &c.* That is, *to as many as believed in his Name :* for so the words afterward expresse. That is, when we are willing to take Christ, which is nothing else but the consent of the will, when the will is resolved to take him, being so apprehended as he hath been described, as a Lord, and as a Saviour, this is faith; this, I say, is an act of the will, because it is an act of receiving. It is evident, *Iohn 5. 44.* *How can ye beleeve which receive honour one of another? &c.* If beleeving in Christ were onely an act of the mind, as the Papists affirme, and some other besides; if beleeving were nothing else, but an assenting to the truth of God, which is an act of the understanding, how could the prayse of men be opposite to beleeving? But the meaning is, How can you beleeve, and take me for

for your Husband, and yet seek praise of men too? for that will come in competition with me, and then you will forsake me. I say, this makes it evident, that justifying faith is not onely an act of the mind, but an act of the will also; because otherwise the seeking praise with men could be no impediment to the act of beleeving.

Now this also, as well as the former, must be wrought by God, and God puts a new light into the understanding: as he raiseth that up to see and beleeve these truths, so there is another Act which God also workes on the will, and unless he work it, it is not done: for come to any man that is in the state of nature, and ask him, Will you be content to take Christ? that is to say, to receive him in that manner as he hath been described; his answer would be, No. Beloved, the lives of men expresse it, though they speak it not in so many words: Therefore till God come and draw a man, and change his will, the work is not done. If you take a bough, and offer it to a Swine or a Wolfe, they will refuse it, and trample it under their feet; but offer it to a Sheep, and the Sheep receives it, and followes it: so when Christ is offered to men upon these conditions that we have named, men refuse him, they reject him and sleight him; but when God takes away these wolvis and swinish hearts of ours, and turns our wills another way (which is the drawing the Scripture speakes of) then we are willing to take Christ. If you take other metall than Iron, the Load-stone will not stirre it; but turne the metall into Iron, and it will follow the Load-stone.

This act of the will wrought by God.

The heart must be changed, before a man can be willing to take Christ.

So let the hearts of men continue in that condition wherein they are by nature, and they will never take Christ, they will never accept him; but when God puts into them such a strong and impetuous instigation and disposition, as that of the Spouse in the *Canticles*, that had no rest till she found her Beloved, then they will take Christ upon his own conditions. So then, we see that faith is an action both of the mind and the will, wrought by God, enlightning the mind; and changing the will; which is that which our Saviour Christ calls drawing, *None comes to me unlesse the Father draw him*: that is, except his will be set on work, unlesse God change him, and put such a disposition and instigation into him, that he can find no rest till he come to Christ.

How faith
justifieth.

Thirdly, the next thing we are to speak of is, *How this Faith justifieth.*

Now for this, know that this faith is considered two wayes :

A twofold
consideration
of faith.

Either { As it workes,
or,
As it receives.

Either as a qualitie, or as an instrument.

As a qualitie it workes, and in this sense it hath nothing to doe with justification.

Faith altereth
not the
nature of sin.
Note.

It justifieth us as it is an instrument, and that not by altering the nature of sin, that is, by making sin to be no sin, but by taking away the efficacie of sin. As for example; when a man hath committed sins, Faith doth not make his sins to be no sins, indeed it scattereth
them

them as a Cloud. You may consider it after this manner : First, it cannot be that that sin that is committed should be made to be no sin ; for what is once done cannot be undone : God himself cannot do that, because it is a thing that cannot be : for when the sins are committed , they doe remaine so : and therefore, It say, it cannot be that that which is sin should be made to be no sinne. We cannot make adultery to be no adultery, for the nature and essence of the thing must remaine. Well, now what doth faith ? I doth this, though the sinne be the same that it was, yet it takes away the sting and the guilt of sin, by which it puts us into the state of condemnation, and by which it bindes us over to punishment. As the Lions to which *Daniel* was cast, they were the same as they were before, they had the same propenseness and disposition to devoure as they had before, they had the ordinary nature of Lions ; but at that time God tooke away from them that fierceness that was in them, so that they did not devoure him, though they were there still : so it is with sinne, the nature of sin is to condemne us ; but now when God shall take away this efficacy from it, it doth not condemne : and this is that that faith doth.

Even as the Viper that was upon *Pauls* hand, though the nature of it was to kill presently, yet when God had charmed it, you see it hurt him not: so it is with sin, though it be in us, and though it hang upon us, yet the venome of it is taken away, it hurts us not, it condemnes us not : thus faith, by taking away the

Faith takes away the efficacy of sin, that it doth not condemne us.

efficacie and power of sin, it justifies, as an instrument, as a hand that takes the Pardon.

The King when he pardoneth a Traitor, he doth not make his treason to be no treason, for the act of the treason remaines still; but the taking of the Pardon makes the Traitor not to be under condemnation: So, my Beloved, faith is that act that takes the Pardon from *God*, so that though the sin remain the same, and of its own nature is of power to bind us over to death, yet by this faith taking the Pardon from *God*, it comes to passe that it hurts us not, we are not condemned for it.

You know debts in a mans book, the writing remains still, the lines are not blotted out; yet when they are once crossed, the Creditour cannot come and aske his debt any more, because it is crossed: So it is in this, our sins are the same after we are justified as they were before; but faith is that that crosseth the booke: faith, I say, by apprehending the Pardon, and taking the acquittance at *Gods* hands that he offers.

If a man have an acquittance, although the debt remaine the same in the Book, yet there can no more be required at the hands of him that hath taken the acquittance.

Thus, I say, faith justifies us as an instrument, by accepting, receiving, and taking the acquittance that *God* hath given to us through *Christ*:

Let me adde one word more of the next thing; which is, What are the acts of faith?

They are these three:

First,

First, To reconcile, or to justifie.

Secondly, To pacifie the heart.

Thirdly, To purifie, or sanctifie.

The first thing that Faith doth, is to reconcile; that is, (as I said before) by Faith we are pitched upon Christ: we take him first, and then we take the privileges; they all follow upon it, forgiveness, and adoption: this is the first act of Faith, to reconcile us to Christ himselfe, and upon this, we have boldnesse to goe to Christ, for forgiveness; to goe to Christ, to make us heires of all things. For after this manner Faith doth it, *All things are yours, whether Paul or Apollo, &c.* And why? Because you are Christs. (Marke it) You must first be Christs; that is, even as the Wife is the Husbands, so you must be knit and united to Christ, and then all things are yours: so that Faith first makes us Christs, it reconciles us to him, and makes us one with him, and in him, one with God the Father; and then all things are given unto us, and made ours.

The second act of Faith, is to quiet and pacifie the heart; to comfort us, in assuring us that our sinnes and transgressions are forgiven: and this is different from the former. There are two acts of Faith:

The one is the direct act, by which we apprehend and take Christ, and the righteousness that is offered through him, by which we take forgiveness.

And the second is the reflex act, by which we know that we have taken Christ, and have taken out our Pardon: and this act is very different from the former, we may have the former without this.

¹
To reconcile us.

²
To pacifie the heart.

Direct and reflex act of Faith.

Difference
between them
in three
things.

We commonly thinke that we are not justified by Christ, unlesse we have assurance of it; and when we looke for that, and find it not presently, all our hopes are gone: but it should not be so. It is one act of Faith to take Christ, and another act of Faith to comfort and pacifie the heart; and that these are two distinct things, consider but this in a word.

The first act, is constant: When a man hath once taken and accepted of Christ, he is alwayes his; after we once have Christ, there is no divorce. But the other act of assurance, whereby we know that we have taken him, that is a thing that may faile and deceive a man.

Againe, the first act admits of no degrees: for when a man is once in Christ, he is alwayes Christ, when he is once married to him. Marriage, you know, admits of no degrees; so Justification is equal to every man; it admits of no degrees, it is alwayes the same; we are not now lesse justified, and then more; but we are alwayes alike justified, being once justified: but the other act of Faith, whereby I am assured that I have taken Christ, that admits of degrees, a man may have sometimes more comfort, sometimes lesse; and therefore righteousness is said here to be revealed from Faith to Faith.

Lastly, the first act of Faith, whereby we take Christ, and those priviledges by him, as the Wife takes the Husband, that is founded upon the sure Word of God; God hath tending it to us upon his Word and Promise, and he must performe it, it cannot be altered nor changed: he that builds upon it, builds upon

upon the Corner Stone, that will not faile him. But now the second act, whereby I come to know that I have done this, that is groundd upon experience. Indeed we are helped by the Holy-Ghost to know it, but it is chiefly groundd upon our owne experience; for it is no more but the act of a mans owne heart, reflecting upon what he hath done, when he considers, Have I taken Christ, or no? As a Lord, and as a Saviour; as a Priest, to save me; as a King, to live by his Lawes? This is a looking upon an act of mine owne; therefore the understanding and knowing of it must come from experience.

The last act of Faith, is to purifie, and to sanctifie. I cannot stand upon it at this time, nor make Use, and apply this, as I desired: therefore I will break off here. So much for this time.

³
To purify
heart,

P I N I S.

E 4



THE THIRD SERMON.

ROM. 1. 17.

For by it the Righteousnesse of God, is revealed from Faith to Faith: as it is written, The just shall live by Faith.



He last Point that we delivered out of these words was this; That,

Faith is that whereby we are made partakers of the righteousness of Christ.

We come now to the Uses of it.

Use 1.
Not to be discouraged to come to God.

And first of all, if it be by Faith onely, by which we are made partakers of that righteousness that saveth us, the first consequence that we will draw from hence, is this; That we should learne to come to Christ with an emptie hand, and not to be discouraged for any want that we finde in our selves, nor for the greatnesse of our sinnes; we should not be discouraged for the want of a perfect degree of repentance and godly sorrow, or for the want of whatsoever good worke you thinke is requisite to salvation. For, my beloved, you must know, that this is the

nature

nature of Faith, that it doth its worke best alone; and Faith is so farre from requiring any thing in the partie that shall have Christ, that necessarily he must let goe all things else, otherwise he cannot beleve: and this is a point necessarily to be considered. For every man is apt to conceive and thinke, that it is impossible that God should accept him, unlesse there be something in him why God should regard him. If he finde himselfe to be exceedingly ungodly, he thinks that Christ will never looke after him.

And againe, if he have nothing at all to give, if he have nothing to bring with him in his hand, he thinks that he shall have no pardon. But you see, that Faith requires nothing in the first apprehension of Christ: if a man be never so ungodly, it is all one, the offer notwithstanding is made unto him.

Again, why should you looke for righteousness in your selves? The worke of Faith (and it hath nothing else to doe) is to take that righteousness of Christ that is none of your owne; so that there is nothing else at all required: for all that Faith hath to doe, is onely to take from Christ that righteousness that we want our selves. So that, I say, there is no reason why any man should be discouraged in his first coming, for any want that he findes in himselfe, or for any condition that he is in, because Faith onely is that, that makes us partakers of a righteousness to justify us, because we our selves have it not. I say, Faith is so farre from requiring any thing to be added to it, to helpe it in the act of justifying, that of necessitie it excludes all things else: for Faith hath this double qualitie,

Faith worketh
best alone.

The worke of
Faith, what.

A double qual-
itie in Faith.

qualitie, not onely to lay hold of Christ offered, but to emptie a man of all things else whatsoever. As for example: Faith is not onely the beleeving of a truth, which is delivered from the authoritie of him that doth deliver it; but it is a resting upon Christ, a casting of our selves upon him. Now when a man leanes upon any other thing, he stands not upon his owne legges, he stands not upon his owne bottome; for if he did, he could not properly be said to leane. If a man trust and depend upon another, he provides not for himselfe; but he that so looks to himselfe, that he provide so, as to make himselfe safe if another should faile him, so farre he trusts himselfe: so that, beloved, if you trust Christ, it is of necessitie required, that you must be unbottomed of your selves; you must altogether leane upon him, you must cast your selves wholly upon him: for Faith hath such an attracting vertue in it, that it fills the heart with Christ; now it cannot fill the heart with Christ, unlesse the heart be emptied first. Therefore, I say, Faith hath a double qualitie, not onely to take, but to emptie; and they are reciprocally, the one cannot be without the other.

Faith empti-
eth a man of
himselfe.

Hence it is that we say, Faith ingrafts a man; a man cannot be ingrafted into a new stock, unlesse he be quite cut off from the former root: therefore Faith drives a man out of himselfe, and makes him nothing in himselfe; so that when he comes to lay hold on the Promise of God, he looks at no qualitie or excellencie of his owne, he looks at no fitnesse or worthinesse in himselfe, but he comes with a hand and a heart altogether empty: so that when a man comes to beseech God to receive

receive him to mercie, and to grant him a pardon of his sinnes, when he comes to take hold of the righteousness of Christ for his justification, if he think that there is any little worthinesse in him, or that there be no fault in him at all, and from thence shall think that God will receive him, this man is not fit to take Christ: he must be wholly emptied of himselfe, and then God will speake peace to him.

But you will aske, What is that that Faith doth emptie a man of?

Faith emptieth a man of two things:

First, of all opinion of righteousness in himselfe.

Secondly, of opinion of strength and abilitie to help himselfe: for if either of these remaine in the heart, a man cannot receive Christ.

First, I say, a man must be emptied of all opinion of worthinesse in himselfe, of all conceit, that he hath the least righteousness in himselfe: therefore, when the young man came to Christ, and Christ told him that he must keep the Law, and he said he had done all those things from his youth, Christ knew that he was not yet fit; therefore, saith he, *Go and sell all that thou hast*: Christs end was nothing else, but to discover to him his owne unworthinesse. If thou wilt be perfect (saith Christ) take this tryall; Canst thou be content to let thy wealth goe, to follow me? Canst thou be content to suffer persecution? This shewed, that he was not perfect, but that he was still a sinfull man; this was the way to prepare him for Christ, this course wee see Christ alwayes tooke: wee see it expressed in the Parable, of the Publican and of the Pharisee; the Publican

went

went.

Quest.

Ans.

¹
All opinion of
worth in him-
selfe.

Why the Pharisee was not justified.

went away justified, because he was wholly emptied of all conceit and opinion of worth in himselfe.

But the Pharisee was not justified, not because he was not a juster man then the Publican (for he was in outward performances better then he) but because he had an opinion of his own righteousness; he was conceited of a worthinesse in himselfe, therefore he went home not justified.

What was it that excluded the *Jewes*? Was it not an opinion of something they had of their owne?

The *Laodiceans* they thought they were rich, and increased, and wanted nothing, therefore they never came to buy of Christ. That which a man thinks he hath already of his owne, he will never be at the cost to buy. Therefore, that is the first thing that a man must doe, he must thinke himselfe of no worth at all, he must be emptie of all opinion and conceit of his owne excellencie.

²
Of all, opinion of strength to helpe himselfe.

But this is not all: although a man be perswaded of this, that he hath no worthinesse in himselfe; yet if he thinke he is able to helpe himselfe, and can stand alone without God, he will not come to take Christ: and therefore this further is required, that a man see that he hath no abilitie to helpe himselfe, that all his redemption must come from Christ. For if you aske many men, whether they have any opinion of worth in themselves? they will be readie to answer, No. What then is the reason, that they come not to Christ? It is because they are in health and prosperitie, and they can doe it soone enough hereafter; they can yet for the present subsist without Christ; but when God shall shew

shew a mans heart to himselfe, when *God* shewes a man his danger, and shewes it him at present, and how unable he is to help himselfe out of danger, then a man will have no rest till he have *Christ*. Therefore you shall see both these required, 1 *Cor.* 1. 30. *Christ* must be to us *wisdom, righteousness, sanctification, and redemption* too. First, if a man think that there is any thing in him, either *wisdom, righteousness, or sanctification*, that excludes him, for he will rejoyce in himself: and that concerns the first condition required, to be empty of all opinion of worth.

But yet if a man think that he is able to stand safe and secure for a time, that he is able to be a Backler to himselfe, that he hath somewhat whereunto he may leane, and doth not see that *Christ* must be his redemption also, he will not come at *Christ*.

That which kept the Prodigall son away, it was not an opinion of any worth in himselfe, but because he thought he could live without his father, he had his portion in his owne hands, and at his own disposing, and he would not come home to his father, till he could live of himselfe no longer: so that though we have an opinion of no worth in our selves, yet if we conceive or think that we can live without *Christ*, we will not care for him.

This was the fault of those that were invited to the marriage: they refused to come, not because they thought that themselves were of worth, but they were perswaded that they needed not those things to which they were invited. Therefore, I say, these two things must be done; a man must be

be emptied of all opinion of worth in himselfe.

And secondly, of all abilitie in himselfe to help himselfe: and when faith hath done both these, then it brings a man to Christ: when a man seeth that there is nothing in him why God should regard him, and that he cannot stand longer, nor be in safetie longer than Christ helps him, and speakes peace to him, now a man is fit to take hold upon Christ: and therefore we must learn to come to Christ with an empty heart.

obje^t.

Many men complain that they would beleieve, but they want that sorrow that they should have, they want that repentance that they would have, they think they are not yet fit, therefore they dare not apply the promises.

Ans^r.
Double
complaint
in sense of
want.

¹
Sinfull.

To these we say now, that there is a double kind of complaint:

One is, when a man looks upon these things as upon things that make him fit; which if he have, he thinks God will respect him; and if he have it not, he thinks that God will not look after him. If thy complaint be thus, it is sinfull; for in this thou seekest some thing in thy self.

²
Lawfull.

But if a mans complaint be this, that he is not yet awaked enough, that he is not yet sensible enough of his sins, the doctrine of the remission of his sins, and free justification doth not affect him as it should. Indeed here is just cause of complaint, for these things are necessary before you come to take Christ: Therefore that place in *Mat. 10. 11.* will explaine this, and answer an objection that may be made against it: when the Apostles were sent out to preach the Gospel, when they

they came to any house, they were bidden to *enquire who were worthy; if any man be worthy* (saith Christ) *your peace shall come upon him*: but if he be not worthy, *shake off the dust, &c.* A man would think by this, that there were some worthinesse required in the party that comes to Christ, and that before he can apply the first promise of justification.

Object.

To this we answer, the worthinesse that is required here, is nothing else but abilitie to prize Christ, to set him at a high rate, to long after him, to hunger and thirst after his righteousness, your *peace shall come upon such a man*. That is, if there be a broken-hearted man that looks after Christ, whose heart yearns after him, that he is able to prize him aright, he shall be accepted: but if they be such men as will not receive you, such as will not set meat before you, such as will give you no respect, *shake off the dust of your feet, &c.* So that, I say, such a complaint we may make, if we find a want of desire after Christ, for that is required: but if we look upon any thing as a *qualification* in our selves, such a worthinesse is not required, we must be driven out of all conceit of it, or else we cannot take Christ. So much for that Use, that seeing it is only faith whereby we lay hold of Christs righteousness, that then we have no reason to be discouraged in respect of any want: nay, we must find a want of all things, before we can be made partakers of this righteousness.

Ans.

Again, secondly, if it be by faith onely by which we are made partakers of this righteousness, and by which we are savdd, then we should learn hence to rejoyce only in God, and not to rejoyce in our selves;

Use 2.

To rejoyce in God.

for

for this is the very end why God hath appointed this way of salvation: *Eph. 1.6. For he hath chosen us to the praise of the glory of his grace, in his Beloved*: That is, that he might have the praise of the glory of his grace, as it is in *Ephes. 2*. Therefore it is of faith, and not by workes, that no man should boast of himself, *1 Cor. 1. 30*. Therefore *Christ is made to us wisdom, righteousness, sanctification, and redemption*, that no flesh should rejoyce in it self. Now if that be Gods end, if that be his aime, why he will have us saved by faith, let us not disappoint him of his aime, let us not take from him the glory of his grace, but let us glory in the Lord.

This point we should especially looke to, not to rejoyce in our selves, but in God: for, my Beloved, we are all naturally exceeding apt to rejoyce in our selves, we would faine finde some excellencie in our selves, every man is apt to reflect upon himself, and he would faine see some worth there that he might rejoyce in; and if he be no body at all there, it is contrary to his nature to think that he shall be accepted: there is nothing in the world that we are so backward to as this. It was *Adams* fault in Paradise; whereas he should have trusted God, and have been wholly dependant upon him for all, he would needs know good and evil, he would have something of his own; and this was it that lost him all, and brought the curse upon him, because he would not be dependant.

Now in the Gospel God comes by a second means of saving men, and in this the Lord would have the creature to have nothing in himselfe to glory in; but
man

We are
prone natu-
rally to re-
joyce in our
selves.

man is hardly brought to this, but exalts and lifts up himselfe, and would faine have some worth and excellencie of his owne; but as long as we doe thus, we cannot be saved: this is the argument that is used *Rom. 6. 4.* why *Abraham* was justified by faith. If there had beene any other way, *Abraham* had had wherein to rejoyce in himselfe: but faith excludes this rejoycing, and onely faith: we should, I say, learne to doe this in good earnest, to see that there is no worth in our selves, to have Christ to be to us all in all, *Col. 3. 11.* is an excellent place to this purpose: Saith the Apostle there (in the matter of salvation) *There is neither Jew nor Gentile, bond nor free, but Christ is all in all:* that is, when we come to be justified before God, when we come to the matter of salvation, God lookes at nothing in a man, he lookes at no difference betweene man and man; one man is vertuous, another man is wicked; one man is a Jew, and hath all those priviledges, another man is a Gentile, an Alien from the Common-wealth of *Israel*; one man is circumcised, another man is uncircumcised: but all this is nothing. Why? For *Christ is all in all.* (Marke it:) First he is all; that is, there is nothing else required to justifie. Indeed if we were something, and he were not all, we might then looke at something besides, but he is all.

Againe, he is *all in all:* that is, goe thorow all things that you may think will helpe you to salvation, in all those things Christ is onely to be respected, and nothing but Christ; whatsoever is done without Christ, God regards it not. If you will doe any worke

Col. 3. 11.
opened.

Christ all in
all.

of your own to help your selves in salvation, if you will rest upon any priviledges, *Christ* is not all in all; but *Christ* must be all in all in every thing: and if onely *Christ* be all, then we must come onely with faith; for it is faith onely that layes hold upon *Christ*.

Note.

Now a naturall man he will not have *Christ* to be all, but himselfe will be something; or if *Christ* be all in some things, he will not have *Christ* to be all in every thing, to have *Christ* to be his wisdom, his righteousness, his sanctification; to doe nothing but by *Christ*, to have *Christ* to be his redemption, not to be able to help himselfe without *Christ*; but that *Christ* must helpe him out of every trouble; and bestow upon him every comfort; this, I say, is contrary to the nature of man: therefore we must be thorowly emptied of our selves in this matter of rejoycing, as well as in the matter of taking: for in what measure any man sets any price upon himselfe, so farre as he hath any opinion of himselfe that hee is something, just so far he detracts from *Christ*: but when a man boasts not of himselfe at all, such a man rejoyceth in God altogether, such a man will stand amazed at the height, and breadth, and length, and depth of the love of God; such a man will be able to see that there are unsearchable riches in *Christ*; such a man will be able to say with *Paul*, that he cares for nothing, hee reckons *all things dung*, *Phil. 3*. I have all the priviledges (saith he) that other men have, I am a Jew, I am a Pharisee, but I reckon all these things as dung; that is, I care for none of them if I had a hundred more. It is true, I have beene as strict as any man, yea, I went beyond

beyond others, for I was zealous in that course where-
in I was, yet I have been taught thus much, that all
these things are nothing; for God regards them not,
he regards nothing but Christ and his righteousness:
therefore I looke not after these things, but that I may
be found in him, not having mine own righteousness,
but that righteousness that God accepteth, which is
through faith in him. Therefore, my brethren, learne
thus to rejoyce in Christ and in God, and not in your
selves; this is the most excellent worke that wee can
performe, it is the worke of the Saints and Angels in
Heaven, we should learne to come as neere them now
as we can. In *Rev. 7. 11*. they cried with a loud voice,
saying, *Salvation commeth by our God, that sitteth upon the
Throne, and by the Lamb, and therefore praise, and wis-
dome, and glory be given to God for evermore*; because
salvation is from the Lord, and from the Lamb, and
not from our selves at all: hence it is that they fell
downe and worshipped him, and for this cause they al
cry, *wisdome, and glory, and praise be to our God for ever-
more*.

The ground
of praising
God, what.

If salvation had been from our selves, if we had done
any thing to helpe our selves therein, there had not
been ground of giving all praise and glory to God;
and if this be the worke of the Saints and Angels wee
should labour to performe it as abundantly as we can
now; and let us doe it in good earnest: for if men
could be brought to this, to rejoyce in God alone,
their mouthes would bee filled with prayse exceed-
ingly, they would regard nothing else, and in the
course of their lives they would make it evident

Use 3.
To labour for
faith above
all.

to the world that they were such as made no account of the world, so they might have Christ, they would be content with any condition; for Christ is all in all to them.

Thirdly, if it be by Faith onely by which wee are made partakers of the righteousness by which we are saved, then it should teach us to let other things goe, and principally to mind this matter, to labour to get faith, whatsoever become of other things; for it is that by which we have salvation.

The Papists they teach that workes are the maine, and many things they prescribe that men must doe: our doctrine is, you see, that faith onely is required. Indeed many things follow upon faith, but faith is that you must onely labour for, and then the rest will follow upon it.

The Doctrine of ours you shall find that it is delivered cleerely in *Gal. 5. 5, 6. We wait, through the Spirit, for the hope of righteousness, which is through Faith*: that is, we looke for nothing from the Law, we regard no workes at all in the matter of justification; that which wee looke for is onely that righteousness which is taken by faith: and why doe wee so? For, saith he, *in Christ Jesus neither circumcision is any thing, nor uncircumcision, but Faith, &c.* As if he should say, There is good reason why we should expect salvation onely by faith, because nothing else will helpe us in that worke: *circumcision is nothing, nor uncircumcision is nothing*: but those two he meanes all other things; that is, in the having of all the priviledges in the world, in the doing of all the works that can be done, faith

faith is all in all; but it must be such a faith as works by love: though it be by faith only, yet it is not an idle faith: therefore you are especially to labour for faith.

There are many other excellencies that we are capable of, many morall vertues, such as *Aristotle* and *Socrates* have described; but without faith God regards none of these: take one that is a wicked man, and take another, let him be never so vertuous, as *Socrates* and *Seneca*, that were the strictest in Morallitie of all the Heathen; nay, take any man that lives in the Church, that lives the most strict and exact life, and yet is not justified by faith, God makes no difference between these men, the one is as neer to Heaven as the other, God lookes upon them both with the same eye; for he regards nothing without faith. He that is the most profane and ungodly, if he commeth with faith he shall obtaine Christ; the other that hath all morall vertues in the most exact manner, without faith they shall doe him no good: therefore we are to seek for nothing in the matter of justification, but how we may be enabled to beleeve; we are principally to study this matter of faith.

Take such a one as *Socrates*, and such a one as Saint *Paul*, it may be *Socrates* might be outwardly as temperate, and as patient, and be indued with as many excellencies, he might appeare in his carriage as strict as Saint *Paul*; but here is the great difference, the one doth what hee doth of himselfe, and through himselfe, and for himselfe; the other doth what hee doth on Christ, and through Christ, and for

Without
faith God
regards not
morall ver-
tues.

Difference
between faith
and morall
vertues.

Christ : Therefore Faith mainly is requisite.

If we had all other excellencies, yet we shall find this in them, that they doe alway give something to the creature.

Againe, if you goe never so farre in them, yet you shall find that there is some imperfection in them.

But faith, it emptieth the creature of all things, it leaveth nothing in a man, it makes him leane and rest onely upon Christ, and upon his righteousness for salvation.

Againe, faith worketh in us a love to God : for we have nothing in our selves, but all that we have being from him, we cannot but love him againe.

Againe; faith presenteth to God a perfect righteousness, and therefore God only accepts it : for God must be just, & nothing can satisfie the justice of God but a righteousness that is perfect; nothing can attain a righteousness that is perfect, but only faith: labour therefore to beleeve this, and to turne all your study and care how to get faith. My Beloved, this is a thing that we are bound to preach to you; this is the summe of that doctrine that Christ so often preached when he was upon the earth, *Beleeve, for the Kingdom of God is at hand* : this is the summe of all the Doctrine of the Apostles, it was all they had to doe, to persuade men to beleeve. What was the summe of all Saint Pauls doctrine? *Wee goe up and downe* (saith he) *from place to place; witnessing both to Jewes & Gentiles, &c.* So it is our part when wee come to preach to you, when wee come to dispense to you that which is for the nourishment of your soules, wee must doe as those

The summe
of the preach-
ing of Christ
and his Apo-
stles.

those Stewards, that set bread and salt upon the Table^r whatsoever other dish there is : so we should alwayes preach Christ, and perswade you to beleeve in him. and stirre you up to turne the streame of your endeavours after the obtaining of that faith that taketh this righteousness : the principall thing wee are to looke unto, is, to see from what Fountaine that that we have comes : if a man have never so many vertues in him, if they arise not from this Fountaine, if they spring not from this root, they are nothing, God looks upon them without acceptance or delight.

Againe, this is that that you are to doe in hearing, that which you are chiefly to looke after, is, how to get faith; and therefore if men will imploy their strength and their endeavours, and busie themselves to attaine such and such vertues, it is but as the watering of the branches, and to let the root alone. Faith is the root, that is, it is that that makes all acceptable to God : for what is the difference between Christianity and Morality? and without this what is our preaching? We may gather well neer as good instructions to resist vice out of *Plutarch*, and out of *Seneca*, as out of *Pauls* Epistles; but this differenceth it, that we preach Christ, and from Christ we derive ability and strength to doe all things else, and that makes all else to be acceptable : so that this is it that you must looke after, to have Christ, to receive all from him, to doe all for him; for these are reciprocall. Vnlesse you thinke you have all from Christ you will never doe all for him; when we thinke Christ is all-sufficient we will be perfect with him againe.

Note.

Difference
between
faith and
shewes of ho-
lineſſe.

But, by the way, in this you ſee not only the difference betwene morall vertues, and thoſe in a true Chriſtian, which is godlineſſe, that they come from different principles, and looke to different ends; but you ſee alſo the difference betwene thoſe ſhewes of holineſſe that are among the Papists, and that ſincerity of life that we preach unto you, which is an effect of this faith: for if you marke it you ſhall find that all that they doe either is without Chriſt, or addes to Chriſt; they think they ſhall be ſaved for doing ſuch and ſuch things, which prepare and fit them for ſalvation, they looke mainly to the workes of humbling the body, and doing many actions of mortification, but ſtill Chriſt onely is not ſought after in all this. But now looke to the Doctrine that wee have delivered, it is Chriſt that wee preach, it is faith that wee preach unto you. It is true, wee preach thoſe things too, we lay the ſame neceſſitie upon you of doing good workes, wee ſtirre you up to holineſſe of life, and mortification: but there is the difference, we derive it all from Chriſt by faith, wee lay that faith doth all.

Indeed, when you have faith, if that faith be right, it will worke by love: here then you ſee the difference, we do the ſame things, but we derive all from a juſtifying faith, laying hold upon Chriſt; and ſo love to him, and all other graces doe ariſe from this:

Uſe 4.
To apply the
promiſes with
boldneſſe.

Againe, a fourth Uſe of this point is this, if ſalvation be onely by faith, then we ſhould learne hence to goe with boldneſſe to God, to take the promiſes, and to reckon them ſure to us, If ſomething elſe had
beene

beene required on our part, we should then have gone with a great deale of doubting to God ; but now seeing there is nothing required but only to goe and take it, this should make us to goe with boldnesse to the Throne of grace, to come with assurance that we shall speed.

And therefore in the businesse of seeking to God for the remission of our sins (which indeed is the greatest businesse that we have to doe) what greater comfort can there be than to have this assurance, that if wee cometo God for it, we shall not faile, nor be deceived of it ?

For the present occasion of receiving the Sacrament: What is the end of the Sacrament, but to preach faith ? The Sacrament preacheth that to your outward senses that we do to your understandings; it presenteth to the eye that which we now preach to the care : for what is the Covenant of God in the Gospel but only this ? God offers Christ unto you freely, as the Bread and Wine is given unto you, *To us a Sonne is given, &c.*

The Sacrament preacheth faith.

Againe, we take him, and bind our selves to obey him, and to love him, to be to him alone, to marry him, to make him our Lord and our Husband. Now in the Sacrament both these are done : when the Bread and Wine are offered they are but a resemblance of the offer of Christ. Indeed there is a blessing in it: for it is Gods Ordinance, it increaseth this grace of faith. And againe, there is a bond on our part wherein we tye our selves to obey Christ.

Now if any of you will offer to come, and yet have

not

To receive
the Sacra-
ment unwor-
thily, what:

Gods free
promise
should encour-
age us to
come with
boldnesse.

not given up your selves to God in good earnest, you receive your own condemnation, you are divorced from Christ, and married to the world; and this is to receive the Sacrament unworthily. The maine end of the Sacrament is to increase faith; and salvation is ours by faith: therefore we should come with boldnesse, and lay hold upon the promises of it.

We should doe in this case as *Iacob* did, lay hold upon the hornes of the Altar, that is, take hold upon Christ, and remember that sure word of promise. *To us a Son is given, to us a Child is borne.* And, *Let whosoever will, come and take of the waters of life freely.* Go thorow the whole Booke of God, all the promises therein are as so many grounds for faith to build upon: it is impossible that God should slay you if you come and lay hold of the hornes of the Altar. If you will take Christ, and receive these promises, and rest on them, it is impossible but that God should performe them, he hath bound him selfe to performe what he hath said: *If we acknowledge our sins, he is faithfull and just to forgive them, 1. Iohn, 1. 9.* as if he were unjust and unfaithfull if he should not doe it, His Oath is passed, he hath added an Oath to his promise, that by two immutable witnesss it should stand firme.

We should do in this case as *Iacob* did after he had once a promise from God: when he meets his brother *Esau*, *Eard* (saith he) *thou hast promised to doe me good, therefore deliver me from the hand of my brother.* So when we have a promise, and God hath said, He that will take Christ shall be saved: and Christ is freely given, and the pardon is generall, therefore what should

should hinder us? Urge God upon his promise, wrestle with God as *Jacob* did, and let him not goe without a blessing : wrestling implies resisting; it is a signe God resisted him for a time ; so it may be. God will denie thee a great while, yet continue thou to seeke him, let him not goe, he cannot deny thee in the end, thou shalt have the blessing at the last : we should learne thus to importune God; tell him, Lord, I have a sure promise, and thou hast made the pardon generall, and I am sure I come within the number of that Commission, *Goe and preach the Gospel to every creature* : goe and tell every man under heaven that Christ is offered to him, he is freely given to him by God the Father, and there is nothing required of you but that you marry him, nothing but to accept of him : here is a word sure enough if there were nothing else but this. Therefore learne to doe in this as the woman of *Canaan* did, though Christ denyed her, yet she would not give over: for she had this ground to build upon, that he was *Jesus*, he was the son of *David*, he was mercifull, and she had exceeding great need of him, and therefore she would not give over : so, I say, having this ground for your faith, goe to God with boldnesse, and never give over ; it is impossible (if you seeke him in good earnest, with all your heart) but that he should receive you.

It is true indeed, he gives to some sooner than he doth to other; with some he deales as he did with the woman of *Canaan* : to some he gives an answer quickly, some againe he deferrs longer, and he will put us to the tryall. Christ dealeth differently with his children,

Jacob wrestling with God.

God answers some sooner, and some later.

Note.

The reason
of it.

dren, he doth with us sometimes as the unjust Judge, he turnes the deafe eare to us: or like the man that was in bed with his children, and was unwilling to rise; but what saith the Text? *Luke 11.6.* though he would not doe it for him as a friend, yet his *importunity* makes him rise and lend him: so thou thinkst (it may be) God is not thy friend, yet by thy importunitie he will rise at the last: therefore though thou find God to be as an enemy, though he be never so backward to rise, yet give not over: I can assure thee, as certainly as there is any truth in the Book of God, thou shalt be heard in the end, *Heaven and earth shall passe away before this sure word shall perish.* It is Gods manner to put men to the triall, and it is his wisdom so to doe, otherwise he would have many that would be forward at the first, yet fall off in the end.

It was *Naomies* wisdom to bid her Daughter *Ruth* goe back to her kindred, but she would not, she stood out: *I will goe (saith she) where thou goest, and nothing but death shall part between me and thee.* When *Naomie* saw that she was stedfastly minded, she took her along with her. So if God should receive men at the first, many men would come in, and take hold upon Christ, and make a profession of his Name; but they would not hold out to the end with him. But when Christ shall tell them, I have not so much as a place to lay my head in, if thou wilt have me, thou must deny thy selfe, and take up thy Crosse, and thou shalt find a great deale of trouble, and suffer persecution; if a man now, notwithstanding this, will not be beaten off from Christ, but, though Christ turne

the deafe care to him for the present, and present
him all manner of difficulties, yet if he will, not-
withstanding all this, be constant still in importuning
d to have Christ, when God shall see that his mind
is set, he will take him along with him, he will be
e, and thou shalt be his, his people shall be thy
ple: this is that knits the knot betweene you: My
wed is mine, and I am his; his Word is passed for
e hath promised his consent, now if we will give
s, the match is made.

Fit were doubtfull whether we should have his con-
sent, it were another case; but we have a sure Word for
e should learn therefore to importune him.

Now when we have done this, when we are come
to this boldnesse, and have laid hold upon Christ,
let us looke to the priviledges, then let us take the
lon of our sinnes, adoption, and reconciliation,
all things else, onely remembring that condition
for obedience; that though we may come free-
and come with this boldnesse, and though no-
g be required, but that we take this Sonne of
that is offered, yet, I say, there is a condition of
obedience, we must resolve to serve him, and to
him with all our heart, we must resolve to doe
that *Ruth* promised to *Naomi*, to live with him,
to be with him, and that his people shall be our
ple, &c.

at you will say, I am willing to doe this, to part
a my lusts, and to be to Christ alone, but I am not
my lusts are strong and prevalent.

this I answer, if thou be but willing, Christ desires

After we have
Christ, looke
to the privi-
ledges by
him.

Object.

Answer.

Christ requi-
reth but a
willingnesse
to mortifie
our lusts.

no more : I would but aske thee this ; Suppose that thou were able to over-come those lusts : take a man that is strongly given to good fellowship (as they call it, to company-keeping, that is given to fornication, to swearing, or whatsoever the sin be, take any prevalent lust that is in any man that now heareth mee, I would aske him this question ; Put the case thou wert able to get the victory over thy lust, wouldest thou be content to part with it, and to take Christ ? If thou sayest, No, I had rather enjoy the sweetnesse of my lusts still, art thou not now worthy to be condemned ? But if thou answer, I would upon condition I were able to over-come my lusts, I assure thee God will make thee able, God requires no more but a willingnesse to come and take Christ, the other is Gods worke.

Object.

Answer.

He that is under the domination of his lusts, never yet resolved to part with them.

I, but I have tried, and have not found it so.

I answer, it cannot be, thou hast not yet resolved to part with thy lusts, thou hast not yet set down this peremptory conclusion in thy selfe, that thou wilt forsake every thing, that thou maist have Christ. If any man say, he is willing to take Christ, and to part with the sweetnesse and pleasantnesse, and the profitablenesse that his lust brings to him, if he could get the victorie, if he were freed from the solicitations of them; let me tell thee, thou must first resolve to take Christ upon his owne conditions, and for the other, God hath promised to doe that himselfe: 1 Cor. 8. 9. *God will confirme you, and keepe you blamelesse: for he is faithfull that hath called you to the fellowship of his Sonne:* as if hee should have said, Doe you thinke that

that God will call men to Christ, that he will beseech men to take his Sonne? Will hee call you to the fellowship of his Sonne, and will he not keep you blamelesse? he hath promised it, and sworne it, if he should not doe it he should be unfaithfull. When God calleth you to come unto Christ, he promiserh that the vertue of Christs death shall kill sinne in you, and that the vertue of Christs Resurrection shall raise you up to newnesse of life: God hath promised that he will give the Holy Ghost: for he never gives his Son to any, but he gives them the Spirit of his Sonne too. Now, *He that hath called you is faithfull, and he will do it.* So that, I say, if thou wilt come in, that is, if thou wilt accept of Christ upon his conditions, it is certaine God will receive thee: and if thou find thy selfe troubled with the violence of any lust, or of any temptation, presse upon God, urge him with his Word and Promise, that he would assist thee by his own strength, that he would enable thee to overcome, that he would give thee the Spirit of his Sonne, and resolve as *Iob, Though hee kill me, yet will I trust in him*: for I have a sure Promise, *Heaven and earth shall passe, but not one tittle of his sure Word shall passe till it be fulfilled.*

Now because this is a point of much moment, this laying hold upon the promises, and because it is a thing that is not easily done, therefore I will shew you these two things.

The first is this, that the understanding must be rightly informed what ground a man hath to doe it: when a man comes to beleve the forgivenesse of his sins, let

Two things
in laying
hold on the
promises.

let him not thinke, I have a perswasion that my finnes are forgiven, therefore they are forgiven; but a man must labour to see the ground of it: for a thing is not true because we are perswaded it is so, but the thing is first true, and then we beleve it: God hath first offered forgiveness of finnes to you, and then you looke-upon his Word, and so beleve it. But, I say, when a man is perswaded in a confused manner, without any just ground, without the cleere knowledge of the progresse of faith, how it goeth along, this is not right: this keepeth many from assurance, because they are not cleerely instructed in it. For to the end that faith may take hold of the promise, that it may be sure to us, we must conceive of the right method, and that stands in these foure things.

Foure things
in the under-
standing
touching
promises, he

1
To see our mi-
serable condi-
tion.

2
To looke to
the promises.

First, we must see our owne condition, we must be sick before we can seeke to the Physition, we must see our selves to be condemned men, that there is nothing in us to helpe our selves; we must be broken in heart in some measure, we must see our selves to be children of wrath, and then we will come and seeke for a remedy; and that is,

By looking into the Booke of God, (and that is the second thing) and there I find all the promises, Christ is there cleerely offered, onely with this condition required, that I must obey him, and serve him, and love him: so that that is the second thing, Christ is offered in the Scripture to every one, and if you have him, you shall have a pardon of your sins with him; only he is offered with condition of obedience Well, when you see this cleerely, now you come to consider it,

it, you begin to ponder this Word, whether it be so or no, a man begins to thinke, Is this a sure promise? and then he sees, that looke what certainty there is of the Scriptures in generall, there is the same certainty in these particular promises: so that with the same faith that a man is to beleve the Word of God, with the same faith hee is to beleve this offer of Christ.

I, but is it sure to me?

Then a man looks to the generalitie of the promise, that it is offered to all, none excepted, and therefore, faith he, it is offered to me.

But will Christ do to me as he hath promised? is he powerfull and willing to doe it? Then a man lookes into the world, and findes that he is Almighty, that he is able to make him the Sonne of God, that whatsoever Christ hath by nature, he shall have it by matching with him. Indeed Christ hath it immediately, as he is the Son of God, but we have it mediately, as the wife hath the riches of her husband. If a woman marry the Kings son, she hath the same priviledges, and the same inheritance that he hath: so whatsoever Christ hath becomes ours: *Paul* and *Apelle*, and all are Christs, the World is Christs, and all things present and to come are Christs, and they are all made ours. Now when this is well pondered, and wee find that wee have a sure word to confirme this:

Then in the third place we come and take him; and this no man will doe indeed, till he have well considered, as the saying is of marriage, that it is a
G bestowing

To take
Christ.

bestowing of ones self upon such an one, so it is in this; every one therefore should consider before-hand, what it is to bestow himself upon Christ. And when this is done, that we have made the match, and bestowed our selves upon Christ, then,

4
To see what
we have by
him.

In the next place, wee come to see what wee shall have by him, and then we come to make use of all that Christ brings with him: reconciliation, and pardon of sinne, and all things else that hee hath, I have with him, I am the Sonne of God, and I shall bee sanctified, (for together with him I have the Spirit) all my Prayers shall be heard, all the promises in the Booke of God are mine; for, *In him they are all Yea and Amen*: as all the world is his, so it is all the wealth of a Christian after hee hath taken Christ. Now when this is distinctly propounded to us, and wee conceive it aright, it makes the way much more easie to us; but when we goe on in a confused manner, because the Gospell is not cleerely understood by us, hence it is that wee labour much, and yet the thing is not done: therefore, my Beloved, if you have a perswasion of the forgiveness of your sinnes, if it bee but a meere perswasion, it will alter exceedingly, it will goe and come in the time of temptation: but when you have a sure Word, when you have built your selves upon the Scriptures, it is not dependent upon your perswasion, but it is the Word that you rest upon: For Fancie, and Opinion, and perswasion, it will grow sometimes longer, and sometimes shorter, as the shadow doth, whereas the body of the thing is the same; but when your eye is upon

upon the Word, when you rest upon that, then your perswasion will continue the same as the Word continues. Indeed your comfort may be sometimes more, sometimes lesse; but when it is pitched upon the sure Word, that is it that will bring you comfort in the working of it, to observe the method and degrees of it. Indeed, my Beloved, it is a point of another nature to beleieve than the world thinks of; therefore examin, recall, and understand this Doctrine that we have now taught you distinctly, it will be worth all your labour: for the present you shall have a good conscience, and the assurance of Gods favour, and when death comes, the right understanding of it will be worth all the world beside.

It is said of the second ground, that they fell away, because *they had no root in themselves*: they had some root: but their faith was pitched upon a generall Doctrine, upon a generall perswasion, that hath a kind of root, but it hath no root in it selfe: so many Christians goe farre, and they doe much, but they have no root in themselves, that is, they doe not understand distinctly, and thoroughly, the grounds upon which their faith is built; they see not a sure ground for it in the word of God, they know not how faith is built upon the sure corner stone; for Christ is that sure corner stone, hee that is built upon him shall never be ashamed: wee should learne therefore not to give over till we be rooted and grounded. If a man should aske many people, What is the reason that you are perswaded that your sinnes are forgiven? (for you ought to build that upon an infallible

Upon what
grounds wee
should be
perswaded
of forgiveness.

ground.) If it be no more but because you are per-
swaded, it is nothing, but if you can say, My finnes
are forgiven, because I have Christ, and *he that hath*
the Sonne, hath life: I have the sure word of God for
it, God cannot lie, he is truth it selfe that hath
said it, and he hath offered Christ to every crea-
ture under heaven: then is the ground good,
thou mayest take him boldly, be-
ing within that number.

So much for this
time.

FINIS.



THE FOURTH SERMON.

R. O M. L. 17.

For by it the Righteousnesse of God is revealed from Faith to Faith: as it is written, The just shall live by Faith.



He next thing to be done is this, To draw the will to take the promises; for though the understanding rightly apprehend all that is delivered in the Word, yet except the will be bowed, except we incline, and be willing to embrace these offers, and willingly take Christ upon these conditions, the thing is not done: for, I say, justifying faith is as well in the will as in the understanding: for that which I deliver now is built upon that which I delivered before; and I speake chiefly to those that understand the promises, or else you will not fully understand what we are now about.

But seeing that the will hath a part in faith as well as the understanding, the second thing is to draw the will. But how is that done? This is the work of God,

Of drawing
the will to
take the pro-
mises.

God onely
bowed the
heart.

How God
draweth the
will.

he onely hath the soveraignty over the will and affections of a man, it is the great prerogative of God, when a businesse is to be done with the will and affections, God must perswade it, as in *Noah's* speech, God *perswade Iapheth to dwell in the Tents of Sem*: as if he should say, I may perswade in vaine, except God put to his hand to the worke. So it is the propertie of the Spirit to convince, as *Iohn. 16.* *The Spirit shall convince the world of sinne and righteousness*: that is, he shall shew men their sins, and their need, and withall convincethem, and perswade them to take Christs righteousness. Thus, I say, it is God that draweth the will, it is he that puts a strong instinct into the heart of man, it is hee that must worke on the heart, as in *Iohn 6. 44.* *None can come to me except the Father draw him.* How shall that be done? If God doth once draw a man, he will have no rest till he have *Christ*, hee will not bee at quiet till hee have gotten him. Compare that place, *None can come to me except the Father draw him*, with that *Cant. 2. 3.* *Draw us and we will runne after thee*: it is not such a drawing as when a man is drawne by force, but it is a drawing which is done by changing the will and affections. When God alters the bent of the mind, when God justifies a man, he will affect a mans heart so, that hee shall be so affected with *Christ*, as that he shall have no rest till he have him; when he doth see his need of him, he shall not give over till he be assured that he is reconciled to him: *Draw us, and wee will runne after thee.* It is such a drawing as is called the teaching of God: *Iohn 6. 45.* *Ye shall be taught of God*: that
is

is, when God comes to teach a thing he boweth the will and affections to doe it. We heretofore exemplified this by the similitude of the Ant, and the Bee, and other creatures; they are said to be taught of God, when God puts a strong instinct into them to do such and such a thing, he teacheth them to doe this and this. So God teacheth men to come to Christ, that is, he puts a strong inclination into their hearts, and when that is there once, they can have no rest, as the Iron cannot rest till it come to the Loadstone, and as the Stone cannot rest till it come to the Center: so the heart of man, when God draweth it; when hee hath changed the will, then hee finds such a disposition in him as was in the Spouse, *Cant. 2.* She sought him whom her soule loved, she sought him by night, and by day, she sought him in the street, and among the Watchmen, and never rested untill she had found him. So when God hath drawne a mans heart, when he hath inclined a mans will to embrace Christ, he is never satisfied untill he hath found him.

But, you will say, God doth this by means, he useth Arguments to draw the will.

It is true; the question therefore is, How God doth this. We will propound three means by which God doth usually doe it.

First, the will is drawne, by being perswaded what the miserable condition of a man is that is not yet come to Christ, that hath not yet taken him. that hath not gotten the pardon and forgiveness of his sins, that hath not got assurance that Christ hath received him to mercy.

The will
drawn by
three means.

I
The confide-
ration of our
misery out of
Christ.

Simile.

The second thing is, the good that he shall get by it.

The third thing is, that he shall not lose his labour if he doe attempt it.

The first thing, I say, that drawes us to Christ is to consider how miserable we are without him: if men were perswaded of this, they would more seeke him. It is true, if a man could live alone, he would not come to him. Take Rebels, and Pyrates, if they were able to maintaine themselves abroad, if they could be as happy in Rebellion as in receiving mercy, they would never come in. So it is in this case, if we be brought to this exigent, that we see we cannot hold out any longer, we are not stronger than he, as the Apostle saith, 1 Cor. 10. *Are wee stronger than he?* When a man is perswaded of that, when a man seeth this necessity is laid upon him, or else he perissheth, then he will come in. So take a son, or a servant, if he be able to live from his Father, or Masters house, perhaps he will runne at riot still; but when he seeth he cannot have so much as husks, hee can have nothing to sustaine him, that is it will bring him home. So take a Wife, a Spouse, if one come to wooe her, if she be able to live without him, it may be she will refuse him; but if the case be so that she cannot subsist, but the Creditors will come upon her, she must needs have a Husband to protect her, to be a barre and a covering unto her, now she seeth a necessity of it. Therefore we say the Law drives men unto Christ, and the Law doth it by shewing a man his sin, and the curse due to it, by shewing a man his vilenesse: and if this will

will not doe it, then it shewes him the curse : when a man sees the misery that the Law brings upon him, and pronounceth against him, that he is condemned, that perswades him. Therefore the Law drawes a man, and the sense of his misery shewing him that he is out of Christ, this drawes him to consider that God is his Enemy, that all the creatures are his enemies: for if God be thine enemy, then needs must all the creatures be so, because they turne with him to and fro, as an Army turns at the becke of the Generall. Now to have God and the creatures to be a mans enemies, to have every thing to worke for a mans hurt, *prosperity slayes him*, and adversity is not a Plaister or Medicine, but a poyson to him, every thing joynes for his hurt; the Word, which is the *savour of life* to others, is the *savour of death* to him; the Sacraments, which are a meanes to convey grace and assurance to others, are a means to convey Satan to his heart; it increaseth his condemnation and his judgement, for *the wrath of God abides upon a man*; that is, it shall be upon him for eternity hereafter : for he that hath not the Son, hath not life, *Ioh. 3. ult.* When a man seriously considers all this, when he seeth what case he is in, that he cannot live without Christ, this will be one thing that boweth and inclineth the will to come in and take Christ. But this is not all.

In the second place a man will know what good he shall have by such an Husband: and indeed, if this were all, he could never marry out of love; and if he doe not, it can be no match: therefore we must find some good, some excellencie in Christ. And this is the second

The Law
draws men to
Christ, how.

The confide-
ration of the
good by
Christ.

second thing that drawes the will. If we take him we shall have all his wealth, and all his honour, all the joy and pleasure he can afford. We shall have all his wealth; that is, goe to the whole Vniverse, and see what there is profitable or comfortable to the sons of men, and all that is ours, whether it be *Paul*, or *Apollo*, or *Cephas*, or the world, or life or death, or things present, or things to come, all is yours, you are *Christ*, and *Christ* is *Gods*: all this is yours. As for the things of this world, if we take him once, wee have all these. Would not a man desire all these? Is not this a strong argument to move a man to take *Christ*, that all the Angels in Heaven, all the excellent Ministers on the earth, (that are next to Angels) they are all his servants? God hath bestowed these gifts for his sake, they are set a work for the furthering of his salvation: and the Angels, you know, are *ministring spirits, sent forth for the good of the Eleſt*: for the world, as the Apostle saith, that is, whatsoever is in the world, all the good and all the evill in the world, even that evill doth him service: the afflictions, and persecutions, and stormes drive him to his haven as well as faire gales; every thing scoures him, doth him some good or other; all in the world is his, both life and death, that is, whatsoever belongs to this life or another, all is for his service; and not that only, but when death comes, that a man thinks is the greatest enemy, that there is no good in death, yet that doth him good, it heals our finnes, it is a means of happineſſe. In a word, when the Apostle could say no more, *things present, or things to come*, for a man should looke to both: as Heaven will

will not content him without the things of this life, so the things of this life will not content him, without Heaven; but when there is both, the mind is satisfied.

Now when a man considers what wealth he hath by Christ, and againe, that he shall have all his Honour, now looke what Honour Christ hath, the same hee hath by matching with him; having him we have all things. If a man could enter into a serious consideration of this, to thinke that he is a King, that he is an heire of all things, that all the promises doe belong to him. Doe but thinke with your selves, if any of you should be raised from a meane ordinary condition to be made an earthly Prince, how would you be affected with it? would it not put other thoughts into you? Why should you not beleewe spirituall priviledges to be as reall? Why should you not rejoyce more in them? they are more durable, they are more excellent, they have all in them the other have. Indeed they are things that are not seen with the eye, they are spirituall, they are things that enjoyed and reserved for afterward, but yet there is much for the present. Learne to consider this, and it would draw and move you; but because these things are looked on with a generall eye, as matters of fancie and speculation, they are looked on as things that are rather talked of, we see no such thing, we have no feeling of them, therefore wee doe not affect them: but we should labour to beleewe this, the Scripture often mentions and repeats this, *See are a royall Priest-hood, heires with Christ.* Labour to come to this dis-junction,

Why we are not affected with spirituall priviledges.

if

Note.

if these things be not so, why do you beleeeve them at all? if they be so, why doe you not rejoyce in them proportionable to these priviledges? And so for Joy; *at his right hand there are Ioyes and pleasures for evermore.* And as it is so for eternity, so the neerer we draw to him in this life, the more pleasure we have; for he is the *God of all comfort*, the nearer we are to him, the more comfort, *all the wayes of wisdom are wayes of pleasure*, because they lead nearer to God, who is the cause of all comfort. So that is the second thing to consider, the good you shall have by Christ, when once you see how miserable you are without him, and that you shall gain so much by him.

³
That we shall
not lose our
labour in at-
tempting it.

Then in the third place there is one thing remaining. How shall I have him? I may attempt it, and go without him; I may seeke, and be denied: and therefore, in the third place, you shall be sure to obtaine; that is, a great meanes to encourage us to come unto him; when you see you shall not faile, there is nothing can hinder on your parr, as you have heard in the precedent condition; there is required but an earnest hunger and thirst after him, *he justifies the ungodly*, and therefore nothing can hinder on your parts: and therefore if any thing hinder it, it must be on Gods part. Now what is there on Gods part that hinders? He hath promised, and bound himselfe, and he will not goe from his Word, he will not denie himselfe: and therefore when there is no hinderance on neither part, then why doe you not beleeeve? If you will consider Christ, and see how he describes himselfe in the Word, if you looke unto all those arguments

arguments that are propounded unto us therein, to perswade us, you will make no question; but if you are willing to come, you are sure to receive him, you shall have remission of all your finnes. If you consider, first, those speeches in *Ezekiel*, *I desire not the death of a sinner*: and, *why will ye die, O ye house of Israel?* Such expostulations are very frequent; *O that my people would returne*: and, *How often would I have gathered you as the hen gathereth her chickens?* I say, these are the speeches of God, and God speaks as he means; you shall find by the manner, and the fashion, and the figure of the speeches, that God desires it earnestly: *Why will ye die, O ye house of Israel?* by way of interrogation: and, *O that my people would doe thus and thus*. Even this God desires, that a sinner would returne. There is no action that God doth, but he doth it willingly: that he forgives sinners, that he receives those men that will come home unto him. You see in the Father of the Prodigall, that doth expresse the disposition of God, hee runs to meet his Sonne, he was the forwarder of the two, he falls upon him, and kisseth him, he could not expresse his joy for his coming home: such is the disposition of God: *I take no delight, as I live, (saith the Lord) in the death of a sinner*; but rather that he should live. And therefore when God saith it we have a surer Word; you should better thinke of it, undoubtedly he will receive you to mercy.

Againe, consider how Christ did in the dayes of his flesh, how he behaved himselfe then: was he not exceeding gentle to all that came unto him, exceeding compassionate

Seven arguments to perswade us of Christs willingness to receive sinners.

¹
By expressions in Scripture.

²
By Christs practice when he was on earth.

compassionate and pitifull, ready to heale every one, ready to do anything that was requested of him, that he denied not any that was importunate with him? Doe you thinke that he hath put off that disposition? Is he not the same still? As it is in the *Hebrewes*, Is he not a mercifull High Priest still? and that the bowels of compassion in him melt over a straying sinner, and is ready to receive him, his bowels yearne within him, and therefore doubt not but the Lord will receive you.

³
Else Christs
blood were
shed in vaine

Againe, of necessitie he must receive you, or else the blood of Christ were in vaine, his Crosse and death were of none effect. What now can make the death of Christ to be of none effect, but when it is not regarded, when his blood is trampled under feet and despised of men, when it doth no good, when it is not improved for the purpose it was shed for? Doe you thinke that God sent his only Son from heaven to die a cursed death, and would he have his blood shed in vaine? Now except he should receive poore sinners when they come, the death of Christ should be of none effect. And therefore it cannot be but God must be ready to receive them. So that there is no difficultie in him, all the difficultie is in our selves, we are not willing to come.

⁴
By the exam-
ple of others
pardoned.

Againe, if wee consider what he hath done for others, how many he hath received to mercie, when one sees such Rebels received to mercie, and considers with himselfe, and thinks how he gave pardon to *Manasses* of his sins, which were crying sins, and of an extraordinary nature, sines that were of long continuance

continuance : he forgave *Marie Magdalens* sins, hee forgave these greater sins, and why should he not forgive me? If one should come to a Physician, of whom he hath heard a great fame, and if he should meet with hundreds by the way of his Patients, and all of them should tell him he hath cured them, and healed them, it would encourage a man to goe on with confidence. Or if one should come to a Well, of which he hath heard much, and should meet with hundreds of people by the way, and all of them should tel him, we have been at the Well, and it hath cured us, and made us whole; this would encourage a man to goe with confidence, because of the multitude that have tryed the experience of it: so we should run to Christ; when so many thousands have beene forgiven, why should not these perswade us that he is redy to forgive us? as *Paul* saith, *he hath shewed mercy to me, that others might beleve in God.* I am an example for thee to trust in God: therefore when wee see hee hath forgiven others so many and so great sinnes, why should wee doubt?

Againe, if Christ should not be ready to receive us, *no flesh should be saved*; there is no man that would feare him, or heare him: *Psal. 130. 3.* there the same argument is used, *If thou Lord, shouldst mark iniquity, who should stand? but there is mercy with thee, that thou maist be feared:* that is, if God should not be pitifull to mankind, and ready to receive them, notwithstanding their manifold failings, and infirmities, and rebellions they are subject unto, *no flesh should be saved*, but all the world should perish,

Againe,

5
Else no flesh
should be saved.

⁶
God should
not else be
worshipped.

Againe, not so onely, but God himselfe should not be worshipped, men would not regard him, men would not serve him: therefore I say, of necessity God must have mercy upon men, that they may feare him, and serve him, and that men may be willing to serve him.

Take a hard Master, a cruell King, a man that shuts out men, and excludes them, that they have no hope: there is none that will serve such a man, there is no man that will come in to him; but there is mercy with the Lord that he may be feared and worshipped, and men may come in and worship him: and therefore doubt not that Christ is willing to receive you.

⁷
By the infirmitie of
Gods mercies.

If all this will not perswade you, yet in *Esa* 55. there is one thing more. If it will not enter into your thoughts, if you think your condition be such, if you think your sins so circumstantiated, as I may say, that they are committed in such a manner, that you thinke, though others have beene forgiven, yet you cannot, it passeth your thoughts, you know not how to imagine it; yet know, his mercy is above your thoughts: a man must hold that conclusion still.

And if this alone will not perswade me, yet when all this is put together, when I see the misery of a man without Christ, when I see I shall be happy with him, when I see it is of necessity, and, if I come, I shall certainly be received, he cannot refuse me, all this will help to perswade a man; this you should learne to presse upon your own hearts. We that are the Ministers of Christ are bound to do it: and therefore he hath sent us out to compell men to come in, that his house may be

be full: therefore he commands them to goe unto the high way, and unto the hedges, and *compell men to come in:* (And what is that?) That is, be so importunate with them, promise them, threaten them, command them in the name of Christ to consent & come in: God would faine have his House filled, *he hath killed his fatlings,* he would not have his Table ready and have no guests; he would have his house filled that his Table might not be prepared in vaine: and that it may not be in vaine, we are to invite you to this Marriage, we are to invite you to this Fatlings, to this Wine and Milke: it is a banquet, and a banquet you know what it is: in a banquet there is as much as will cheer the body, a concourse of all pleasant things: such things are in *Christ*, there is spirituall comfort; a concourse, a heap of all spirituall ioy and comfort, all precious things you can find, and if you will come and take, you shall have all his Jewels, all his Graces, to purifie and to adorne you withall. Let this persuade you to come in. But some may object, If I come in, I must lose my right eye, or my right hand, I must part with my lusts, which are as deere to me as these members.

I will be briefe in this point, because I will finish the text at this time, and will answer it even as *Christ* doth *Matth. 5.* It is true, we must do so, but then remember we shall have heaven for our labour. if heaven be not worthy losing of a right eye, or a right hand, keepe thine eye still, if thou wilt needs keep it, but thou shalt be sure to goe to hell. There needs no other answer: doe but seriously consider of this: If I will,

To compell
men to come
in what.

Object.

Answer.

Though we
part with that
which is deere
for Christ. we
shall have
better.

H

I may

I may keepe this lust, this fleshly desire, but certainly that will lead me to hell. Let that answer serve for this.

Ob. 2.

But it may be further objected, If I doe thus I must denie my selfe, and this is a difficult thing for a man to offer violence to himselfe, to crosse himselfe in all his desires: a man is able to do much, he may be willing to take great paines, and to suffer much, but to crosse himselfe still of his most inward desires that he hath, those are most rooted in the soul, that sticke neerer and close unto him, this is difficult.

Ans^r.

By denying our selves we enjoy our selves better.

I answer; Christ is worthy of all these, thou shalt better provide for thy selfe by doing this, there is another life in the regenerate part, and it perfects that: though you destroy the flesh, and offer violence unto that, yet there is the inward man, that is growing up daily, though the outward man faile. It is true, violence must be offered to the flesh, you must be Content to part with pleasures, and the outward man in that sense must suffer somewhat; but remember what you gaine, there is the inward man that so much the more provides for it selfe, and if you wil not then denie your selfe, you denie not your disease that will slay him. If a man have a disease that cries hard to him to have such and such things given it, it is wisdom for him to denie it, because he nourisheth that that would destroy him: so here in himself is this disease, and to give to that is his destruction. So that that which you call your selfe, is your disease; and when you feede your selfe, you feed your disease: and therefore every one is to be ruled by the Physicians advice,

A mans carnal self is his disease.

advice, who teacheth to doe otherwise. Christ teacheth us another way, which is for our health and safety: I cannot stand to presse that.

Ob. But I shall endure persecution, and losse of friends, nay, perhaps losse of life.

Answ. Yea, thou shalt receive an hundred fold, thou shalt have no losse by that bargaine, thou shalt find Christ worth all that thou givest for him: More I should adde, but I come to the last point.

The righteousness of Christ is revealed from faith to faith.

The first point ye have heard, that,

Righteousnesse is revealed and offered in the Gospel to as many as will take it. As also

The second, that it is by faith by which we are made to partake of this righteousness: it is revealed from faith to faith, that is, it is so revealed as that it is taken by faith.

The third point that we are now to handle is this, that,

Faith admits degrees, and every Christian ought to grow from degree to degree.

In this proposition, *Faith admits of degrees, and that we ought to grow from one degree to another*, I find two parts:

First, that there are degrees of faith.

Secondly, that we ought to grow from degree to degree.

For the first that I may run thorow them as briefly as I can: There are degrees in faith in these foure respects: as there are too act of faith, one whereby

If we endure persecution for Christ we shall have an hundred fold.

Doct. 1.

Doct. 2

Doct. 3.

Faith admits degrees.

Two parts in the Doctrine.

Faith admits
of degrees in
four respects

we take Christ and that we call a direct act, by which we truly lay hold on him, and receive him as our Lord and Saviour: The second is that act of faith by which we know we have received him, the reflect act, which is assurance, both these receive degrees. The first receives degrees in three respects; the last receives degrees in one respect, which shall make up the fourth.

In persuasion

The first act by which we receive and take Christ the Messiah offered unto us, it admits this first degree there is a great degree of persuasion that Christ is offered, and that he is ours that he is given by God the Father: and though I find this proposed in the Word, that Christ is given to us, yet there are degrees of the persuasion of the truth of this: and this we need not wonder at, for though it be faith, and though the persuasion be true and good, and firm, yet notwithstanding it may admit of degrees, else any man might object,

Object.

If a man be fully persuaded, what needs he more? If he be not fully persuaded, it is not faith; if he be fully persuaded, that makes it faith, and how can that admit degrees?

Answer.

I answer, it may, because there are degrees in the very persuasion: though the persuasion be good and true, yet there are degrees in it. As for example: There is such a proposition of Truth, which I am persuaded to believe by arguments that overcome me: I must needs yield to it, and yet there are more arguments and reasons that may be brought, that may work a great perswasion, as we say, that may be more immediate

immediate to perswade us of that conclusion: As a man that sees a thing by a little glimmering light of a candle he may see it certainly and firmly, but when there come more candles or a torch in he may see more clearly, although he saw it certainly before: So the promises of God, wee may behold them, and apply them to our selves to be sure and firme, and yet this may admit more degrees: When there is more light, and more arguments, when the Spirit of Adoption speaks more cleerly and fully to us, there may be a greater degree of perswasion: and therefore that objection, that either it is not faith, if there be doubting, or if it be firm in a man he needs no more; I say it is not so: for faith admits degrees, there is a full perswasion, *Col. 2.* which intimates there is a lesser faith than that. As, you know, a Ship may be carried with a gentle gale of wind as well as with a stronger gale; though it goe not so fast; but it may be moved, it may be put on with a gentle wind as well as with a strong gale.

Simile.

Simile.

So a tree may be rooted, and rooted strongly and firmly, and yet may be more rooted afterward. The phrase of scripture carries it so, *Oh ye of little faith:* there is a little faith, and therefore it implies there is a strong faith, yet the least is accounted faith. So *Lord I helieve, helpe thou my unbelieve:* it was unbelieve, and yet it was reckoned for believe.

Simile.

So our Saviour said to *Peter, Why dost thou doubt?* Certainly *Peter* beleaved, or else he could not cast himself upon the water; and yet there was doubting mingled with it. And indeed, if faith were not mixed

with doubting, who should have faith? Did not *David* trust God much? and yet his faith was mixed with doubting: faith he, *I shall perish one day by the hand of Saul*: and yet he had faith. Therefore, I say, there may be faith, though we have not so full a perswasion.

Object. But you will say, How differs it from opinion?

Wherein faith
and opinion
differ.

1. In the ob-
ject.

Answ. Opinion is an assent to a truth, with a feare lest the contrary may be true. It differs from opinion in the object: the object of opinion is something in its owne nature uncertaine, but faith pitcheth upon the Word of God, which is in its owne nature infallible, and cannot deceive.

2. In the work-
ing.

Againe, opinion is a matter of speculation, and no more: faith is a matter of practice, but that is not all.

3. In overcoming
doubtes.

Simile.

Opinion goeth no further but stayes in a doubt, but faith proceedes to full assurance: and therefore it hath the denomination of full assent. As we say of a Wall that is a little white, it is white, because it tends to full whitenesse; and as we say water is hot, that is a little hot: so faith that is but in a little degree, yet it may be true, firm, and Substantiall.

But what is the least degree of faith, the least assent the least beliefe of the promises, without which it cannot be said to be faith?

The least de-
gree of faith,
what.

I answ. the least degree of faith is that which brings us to Christ, which makes us willing to take him. Marke this point, for it will be of much use to you, when the promises of God are preached to you, and

made

made knowne unto you, when the arguments that move you to come to Christ are declared and made manifest. Now if a man stands and knowes not whether he were best to take him or no, this is not faith, such a man acteth nothing, he is such an one as is spoken of in *James 1*. (for that I take to be the meaning of that place) a man that knowes not whether hee shall come to Christ or no, that stands in a doubt, and sometimes he will go, and sometimes he will not, he is off and on, to and fro; such a man hath not faith, such an one *Christ* rejects: but now when there is so much weight as will cast the balance the right way, though there be something left in the other end of the Ballance, that is, though there bee some doubting, some feare, yet if I so farre beleeve the promises, and the Word of *God*, as that I am willing to take Christ for my Husband, I am willing to rest on him, to pitch on him, to bestow my selfe upon him; this is faith, though it come not to the full degree.

As for example, if one be a spokesman for a Suitor, he comes and tels the Spouse to whom he is a Suitor, that such a man is of such parentage, hath such honour, and such wealth, and is thus qualified; now if she be but so farre perswaded as that she is willing to take him for her Husband, that is enough to bring her to make the match, that perswasion will bring her to doe it; afterward she may come to know the thing more fully, and to be better perswaded, but that adds to the degrees. So if there be but so much assent, so much firmnesse of perswasion to bring us to Christ, to make us willing to come to take him for our Savi-

our, and for our Lord; that is the least degree of faith: and though there be doubting left, and though there be some feares, yet if there be but so much as will produce that, it is faith. Let me exemplifie it in some other thing: Take *Hester*, when she was to come to the King she knew not what successe she should have, she was fearfull, as we may see by the maner of going about the businesse; yet seeing there was so much as drew her to the action, she comes and sayes, *if I perish, I perish*; as if she had doubted she might have perished, yet she resolved to doe it: this may be said to be an act of faith that put her on the worke. Take a Martyr that comes to suffer, he hath many doubts and feares, and yet if there be but so much perswasion as wil produce the act in him, as that he is moved to doe the thing, he may properly be said to doe it out of faith.

And so of all other actions. The three Children, *God can deliver us if he will* (say they) *if he doe not, we will not worship that Image that thou hast set up*. There might be some doubting in them, and yet because there was so much trust in God as to bring them to do the thing, here was faith enough to make them acceptable in the sight of God. So, I say, if there be so much faith as will bring us to God and to Christ, that is the least degree; other degrees there are that may be added afterwards: but this is thy comfort, if thou have but so much as will produce such an effect, thou maist be sure that thou hast faith.

2. In respect of difficulties.

Secondly, faith admits degrees in regard of the difficulty & hardnes of the things that are to be beleaved.

As

As for example, *Martha* and *Mary* both beleaved in Christ when he feasted with them, but when *Lazarus* was dead, and had been in the grave foure dayes, that put them to a stand. Now if they had been able to beleave this, there had been a greater degree of faith. And that was it that magnified *Abrahams* faith so, that when there were so great difficultie that he must goe and offer his sonne, the sonne in whom God had promised that his seed should bee blessed, who was called *the sonne of the promise*. Now here was a great degree of faith, because there was great difficultie.

Instances.
Martha
and
Mary.

Moses, we see, when he came to believe the promise of God in *Numbers 11.* that so many, even six hundred thousand should be fed with flesh, and that they should be so fed a whole moneth together, it set *Moses* at a stand, he knew not what to say: Not one day (saith hee) not ten dayes, not twenty dayes, but a whole moneth together, and six hundred thousand people! *If all the Flocks and Herds should be killed, and all the Fishes in the Sea should be gathered together, how should this be done?* This was a great thing to beleave, and therefore God pitied *Moses*: God seeth when things are hard to be beleaved, and pities man: God beares with *Moses* in that case, because the thing was difficult and high: there are some things which are above hope, and in such cases God is willing that his people should aske him a signe, hee knowes their strength, they had need of something to confirm them. And therefore in such a case when God comes in such a manner, If they aske him a sign, God

Moses.

In what cases
God is willing
to give a signe
or not give it.

is

Joh. 1. 5.

is willing to give them a signe: Indeed when men will aske a signe to tempt god: *an adulterous generation asks a signe*: that is, for triall or temptation, not for love of Christ, and to be perswaded he is fit for them, but an adulterous generation, they did it not out of love: but, I say, when either the thing is high, or else when the meanes of perswasion is weake and slender. As, we know, Christ said unto Nathaniel, Dost thou beleeve for this? as if he should say, This shewes thy faith is great, that for so small a thing as this thou beleevest; I said no more but *I saw thee under the Fig-tree*. And this shewed the weaknesse of Thomas his faith; that he would not beleeve, unlesse he might put his finger into the print of Christs wounds, and his hand into his side: so that when a man beleeves by slender meanes, or when hee beleeves things of a higher nature, which is more above hope, when there is great difficultie, in this sense faith admits degrees.

4. In regard of extent.

Thirdly, faith admits degrees in regard of the extent of it, when there are more things revealed to them: and, I take it, this place will carry that, *the righteousness of God is revealed from faith to faith*; that is, the righteousness of Christ was revealed in the time of the Law and the Prophets, it was revealed obscurely, and there was a little faith among them to beleeve, it was enough to save them; but when the time drew neerer, there were greater revelations, as we know in the time of the Prophets, their faith was great; as there were more revelations, so there was more faith. So, I say, it admits degrees in regard of the

the extent of revelation; as the Apostles, when Christ was upō the earth, they had a degree of faith, but whē Christ ascended, then there were more revelations, then they grew from faith to faith, because they grew from revelation to revelation, thē the Spirit of God was sent into their hearts to reveale all things, and to leade them into all truth: you know they had abundance of revelations afterwards. So in this regard, in regard of the extent, faith receives degrees, not because the habit is increased, but because the revelations and objects are more. And therefore that is the comfort of poore Christians, those that are yet ignorant, they may have a true habit, and a true grace in the heart: and though a man be more conversant in Scripture, and knowes more than they, he hath more revelations, and in that sense, though he have a greater faith than the other, yet the other hath a like precious faith with him in regard of that grace.

So we see how faith receives degrees in these three respects.

Now, last of all, that faith that gives assurance, that pacifieth and comforteth the heart, which is nothing but a reflect act, by which we know and are perswaded that we have taken Christ, and that our sins are forgiven, this admits of degrees of prooffe. And here, as the evidences of sanctification are more, so is the assurance; as the Apostle saith, *The spirit witnesseth to our spirits*: he discovers good things to us, we had need of the light of the spirit to judge aright of the sinceritie of the graces that we have, we shall goe amisse else, we shall not be able except we have the Spirit

4. The reflect act of faith admits degrees

Spirit to helpe and assist us, and so we grow from assurance to assurance.

Now for the second part, that we must grow in all these.

First, as faith admits of degrees, so we must labour to grow in all these degrees.

First, labour to grow to a more full and firme assent, by that means we shall draw neerer to Christ, and receive him in a greater measure. Marke, this very act of taking Christ, that immediately justifies, but it is fed with the assurance in understanding, it is that which doth increase, and strengthen, and supplie this action of the will in taking Christ. So that the more strong assent the minde and understanding of a man gives to those truths which concerne justification, delivered in the Scripture, the stronger his will is in taking Christ. As in the act of marriage, a woman takes such a one to be her husband, but yet there are degrees in the will, one may take him with greater greedinesse, with a more full perswasion that it is best for her, with more love, and with more resolution. So the stronger the assent is that we give to the promises of God, wherein he assures us of the pardon of our sins wherein Christ is offered freely unto us, the more we take Christ, and so the union is greater betweene us, we are linkt and knitt together, and married, as it were, in a greater degree.

Secondly, in regard of difficultie, which is the second thing wherein faith admits degrees, when we believe hard things, or easie things propounded with slender arguments. Labour to grow in this, for this

1. We must labour to grow in these degrees.

1. In perswasion.

2. To believe difficulties.

is

is very profitable for you: I will give you but these two instances.

You know what *Moses* lost, and what *Abraham* got: *Moses* lost *Canaan*, he lost the honour of carrying in the people, he lost the honour of concluding his worke, when he had taken so much paines, and all because he did not believe when he strooke the Rocke, for want of faith. *Abraham* now that beleeveth things that were of a high, of a difficult nature, you see what he got by it: for this cause, saith the Lord, I will doe thus and thus; *because thou hast not spared thine only Son: which is repeated Rom. 4. Abraham being strong in faith, gave glory to God.* And therefore you see *Abraham* is set above all men, he is the father of all the faithful; he is the head, the top of those to whom God shewed mercy, he shewed mercy to all for *Abrahams* sake. *Abraham, Isaac and Jacob.* *Abraham* is first; this did *Abraham* get for ever, because he beleeveth in God in so great a matter. This you shall gain if you will beleve; it will bring a great reward, yea, it will not only bring a reward such as *Abraham* had but it will bring increase of the same faith, God will reveale more to you, and give you more of his Spirit, as he did to *Nathaniel*. Beleevest thou for this, saith Christ: thou shalt see greater things than these. If we beleve in difficult cases, God will make us with facilitie to beleve them another time.

Thirdly, for the multitude of revelation, for the extent of faith, that way we should labour to be filled full of faith, as *Barnabas* is said to be full of faith.

And

3
To abound in
revelations

And how is that? By studying the Word much, for therein will God reveale this: this is it that *Paul* magnifies so much in 2 *Cor.* 12. that which he gloried in; he doth not name it in his owne person, but saith, I knew a man in *Christ* that had such a revelation: he glories not in this, that he had wealth, or honour but in the multitude of revelations; that of all other might have exalted *Paul*, but he was wise, he knew what he did when he was so apt to be exalted, in that it seems there was s^oe extraordinary excellency in it.

Lastly, labour to get full assurance; the more assurance you have, the more love.

Againe, you shall doe the more worke when once you are assured that your *labour shall not be in vaine in the Lord*: as 1 *Cor.* 15. ult. *It will make you abound in the workes of the Lord.*

Againe, it establisheth a man in well-doing, he shall never hold out and be constant till he come to have assurance that he shall not lose his reward. I cannot stand on this point: I will name the uses, that so I may not leave the point unfinished.

The first is a use of much comfort. If there be such degrees in faith then let us not be discouraged, though we come to the highest if we have but a little, yet since there are degrees, this is enough to make us partakers of the righteousness of *Christ*, and of salvation. The end of this is to comfort those that are apt to be discouraged. A little graine of true muske is able to sweeten a great deale: So if faith be true, a little true faith will perfume all the heart and soule, it hath influence into every thing, and it puts a good tincture

4. Grow in assurance.
Motives to grow in assurance.

Pse 1.
To comfort those that have faith, though in a lesse degree.

tingure upon all that a man doth; though it be but little, yet the influence is great. Therefore though thou have not a great measure of faith, if thou have a little, comfort thy selfe with that; we know the least bud drawes sap from the root, as well as the greatest branches, as truly: so they that bud, that are but yet in the beginning of faith yet they are as truly grafted into Christ, & receive life from him, as those that are growne Christians. And therefore be not discouraged because thou hast not as yet a great measure of faith: say not, Because I am not as strong as such, therefore I am no body; reason not so, if thou have but as much as will bring thee within the door, within the Covenant, within compasse once. It is true when a man is within the doore, there are greater degrees; he may goe farther in the house, or a little way in, but all is well when he is in once. So in faith a little faith is enough to put a man within the Covenant, to put one within the Gate of Heaven as it were indeed when they are in, some goe further and some goe not so farre: but if thou be in at all, comfort thy selfe with that, and thinke not that every little infirmie shall break the covenant when thou art in. No, that which makes a divorce betwixt God & you will doe it, but every infirmie doth not that. Take heed therefore of robbing God of his glory, and your selves of comfort; you know what a father he is; he is a tender and a wise Father: we reckon it is wisdom in parents when they consider the infirmities of children: God is wise let us goe to him. A father will beare with his sonne, and receive him againe and againe,

Infirmities
breake not the
covenant.

again, though he have infirmities. So *God is my Father*, what though he see many failings in thee, what though he see we have little grace, or little faith, yet we are sons, *God will spare us*; and therefore *cast not away your hope*, but labour to know, that though you be but as *smoking flax*, yet there is fire there, as well as if it were all on flame.

Satan labours
to discourage.

Now it is Satans end indeed to discourage: and remember but that, that the thing he labours is to persuade you that you have no faith, and that a little will not serve the turn, and that because thou art not so strong as the strongest Christians that therefore thou hast a fall heart, and art no body at all: his end is to discourage, labour to resist him. And we that are Ministers of *Ch.* we are in this case to comfort & encourage you, as *Saint Paul* saith, *We are gentle among you, as a Nurse among her children*. We should be tender over you, and comfort, and encourage you, *we are not Lords of your faith*. And therefore in *Ezekiel 3.3.* it was the fault of the Shephards, they ruled over the people with rigour, *but we are helpers of your joy*, for what have we to doe, but what our Master hath set us about to doe? as he did. How did he behave himselfe? The smoking Flax, he did blow it with a tender breath to kindle it, more, he dealt not roughly with it. So the Ministers of God should labour to build them up, to draw them on, Indeed sometimes the Minister must be sharp, to wake men when they sleepe, to discover hypocrites, and temporizing professors, to teach those to know themselves, that have a form of godlinesse without the power thereof:

thereof: here the word preached must be a *two-edged sword*, that must pierce betweene the marrow and the joynts; here the word must be as the Thunder and Lightning, it must have terrour in it. So Christ comes with his Fan in his hand, and with his Axe in his hand, he will burne the chaffe with unquenchable fire, and hew down the unfruitfull Trees: But this is to be understood of those that are false-hearted, those that are not sound, that have Christ offered them, but doe not receive him. Indeed to those our Ministerie is sharp, but for others it is not so. And therefore in *Ezek. 34.* we are to doe as the Shepheards doe there with their Flocks, some Sheepe are weake, and are not able to goe the pace of the rest; some are broken, some are lost, and some are gone astray, and some are great with young: our businesse is to seeke those that are lost, to drive on according to the pace of the weakest, to bind up the broken, to carry them in our armes: thus Christ did, and if we fail in this, Christ, who is the great Shepheard of the flock, he sees it; if we goe astray, he fetches us in; if we be broken, and have lost our wool, and be not in right order, he bindes us up, he feeds us, and tenders us; thus Christ deales with you. And therefore be not discouraged, though thou be not so strong as the strongest, yet if thou be a Sheepe, if thou be in the fold, if thou hast the least degree of faith, it is able to make thee partaker of this righteousness, although thou have not the highest degree, though thou have not that excellencie that others have.

The second use is, to exhort yon to grow in faith (and so I end.) Content not your selves with a little, a

I

small

Use 2
For exhortation to grow in faith.

small measure of faith, though notwithstanding a little will serve to put you in the state of salvation, yet it should be your wisdom to get a great degree, as the Apostle saith, *1 Pet. 1. 13. Trust perfectly in the grace brought in by the revelation of Christ.* (Marke it, for it is an excellent place for this purpose, studie it, and think well of it.) Trust perfectly in the grace revealed; that is to say, doe it not by halves, let not there be some odde reckonings betweene God and thee, stand not in distance from him, but trust upon him perfectly, beleeve fully and assuredly that your sins are forgiven you, beleeve fully the grace that is given you through Christ, doe it perfectly, thoroughly; trust perfectly in the grace brought in by Christ, that is our fault that we doe it not in such a manner: hence it is that our joy is weake, our grace is weake: trust perfectly, *that your joy may be full*, that you may have full communion and fellowship with Christ: the benefit is exceeding great when we trust perfectly, and why will you not? why should you limit the *Holy one of Israel*? It was their sin and transgression to limit him in his power and al-sufficiencie, as if he were not able to doe such and such things, and is it not as great a sin to limit him in his mercy and goodness? Why cannot he forgive sinnes and transgressions, that in all circumstances are the greater sins, in what nature soever? To thinke otherwise is to limit the *Holy one of Israel*: trust perfectly therefore. It is not a little that will serve the turne, as the Apostle saith, *2 Pet. 3. ult. Grow in grace.* There is need of it, you shall find, that as you wade further in the professi-

Motives to
grow in faith.

on

on of Christianitie, so you shall have need of more strength, you shall have greater imployment, therefore you have more need of growth to goe forward and persevere.

Againe, you shall meet with greater temptations and assaults; if you be not more strong then at the first, you are not able to resist.

Againe, if you grow in Faith, you shall grow likewise in joy; and that is a thing which we have continuall use of, that is of houely use to comfort and strengthen us, to make us abound in the works of the Lord, that helpe us to goe thorow all variety of conditions: that enables us to abound, & to want, to passe *thorow good report, and euill report*, to suffer and endure persecution. Now the more you grow in Faith, the more you grow in joy, as the Apostle saith, *Rom. 15. 13. The God of peace fulfill you with all Ioy by beleeving.* So that the more we beleeve, the more joy, the more consolation we have.

Againe, the more you grow in Faith, the more you shall gaine the favour of God, the more you shall win with his love: there is nothing in the World doth so much win the favour of God as a great degree of faith: and therefore though thou maist be saved with a lesse degree, yet that thou maist be in a greater degree of favour, seeke more faith: and this, though it be reckoned a small matter to have a great degree of Gods favour, yet it is the greatest dignity in the World. Looke upon all the difference of men, it is their difference in the favour of God that makes them so. Why was *Moses* a man above all the rest? Saith

¹
We need
more streng
daily.

²
We meet
greater af-
faults.

³
We shall
hereby
grow in joy.

What it is
that diffe-
renceth men

God, *I will have compassion upon whom I will have compassion, and I will shew mercy to whom I will shew mercy;* I have chosen *Moses*: looke to what difference of men you will: looke into what estate, what condition thou wouldest have, either for thy soule or thy body, whatsoever it be, it is by the grace and favour of God in Christ Jesus that all thy comfort and consolation increaseth.

What shall make me grow in the favour of God?

Quest.

Ans.

Faith maketh
us grow in
the favour of
God.

I answer, there is nothing that causeth God to set so much by us as faith. The woman of *Canaan*, see what cause Christ had to give her such a great commendation, *great is thy faith;* and because her faith was great, therefore he set her at so high a rate. So the Centurion, saith Christ, *I have not found so great faith in Israel,* and that is the thing that he set so great a price upon. So *Jacob* when he got the name of *Israel*, when he prevailed with God, certainly it was the greatest blessing that ever he had. Why was that? Because he shewed the greatest faith that ever he did, it was a strong faith that prevailed with God. And what set him at so high a rate in Gods Booke? It was the faith he had in God, and therefore he was remembered in the whole Book of God for his faith. Therefore the more faith you have, the more God prizeth you, it is it that wins his love. I cannot stand upon the arguments why we should grow in faith; they are many: the more faith we have, the more powerfull are our prayers in prevailing with God, for faith giveth strength to them.

The more we
prevail in
prayer.

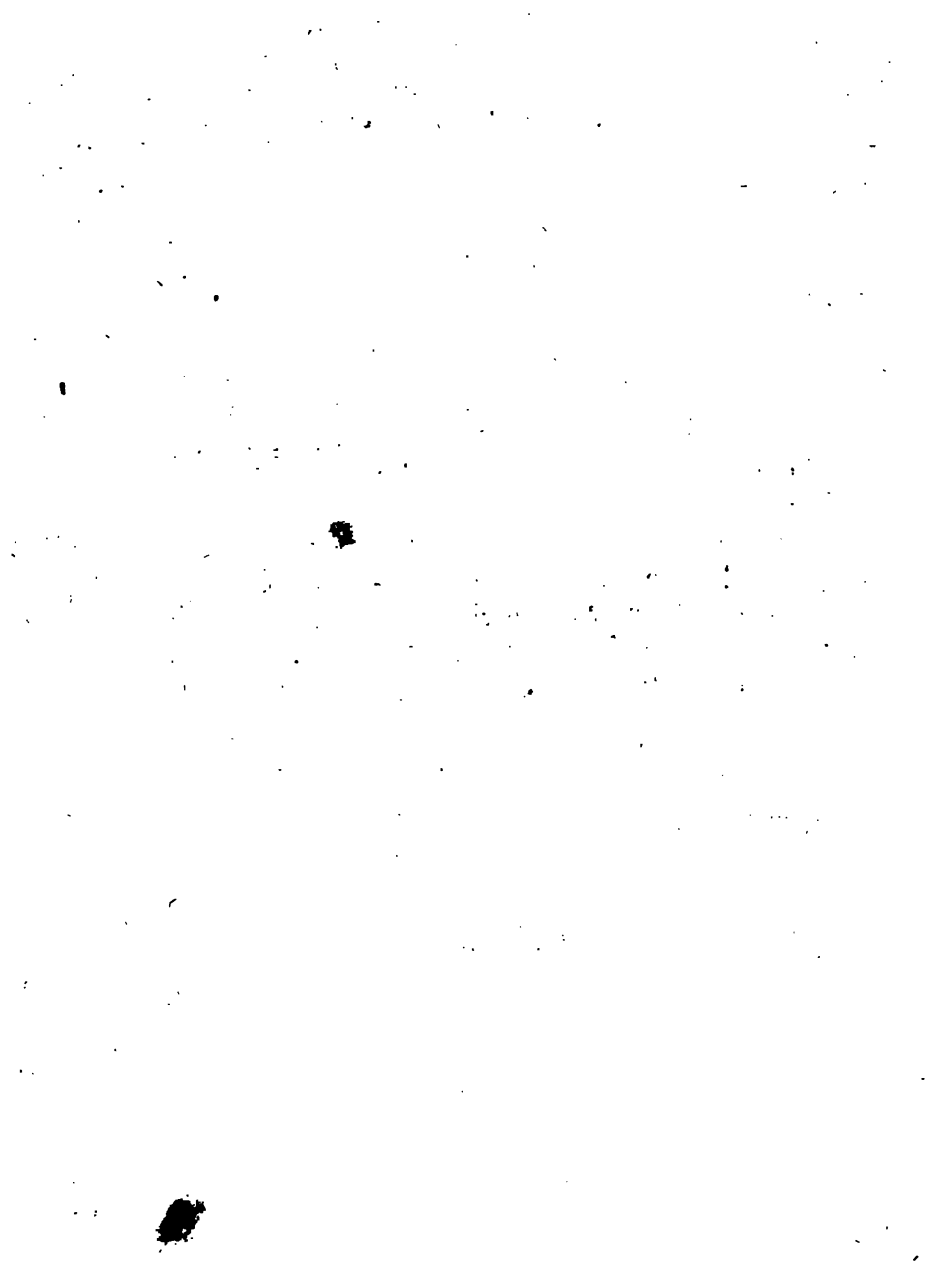
Againe, the more faith you have, the more you
bring

bring glory to God; if there be much faith, there will be much fruit, it is the root of all grace: as *Iohn 15. 8.* *Herein is my Father glorified, that you bring forth much fruit.* Get much faith then if you will have much fruit, that you may bring glory to God: as if he should say, If a man have but some faith he brings forth fruit, yet there shall be something wanting: but when a man is eminent, when he is conspicuous, when he is a great light that every man turns his eye to, when he is as a Tree that brings forth much fruit, which turns the eyes of the beholders to it, So it is with Christians; herein, faith Christ, is my Father glorified, &c.

A Christian hath no such motive as this, he shall glorifie God exceedingly, if he have abundance of faith, he shall have abundance of every grace, he shall grow *rich in good works*: this is that which we should all labour for: I cannot stand to presse it further, So much for this time, and for this Text.

4
The more
glory we
bring to
God.

FINIS.



A
TREATISE
OF
EFFECTUALL
FAITH.

Delivered in six Sermons upon 1 *Thes.*
I. 3. By the late faithfull and worthy Minister
of JESUS CHRIST,

JOHN PRESTON,

Doctor in Divinitie, Chaplaine in ordinary to
his Majestie, Master of *Emanuel* Colledge in Cam-
bridge, and sometimes Preacher of
Lincolns Inne.

HAB. 2. 4.
The just shall live by faith.

HAB. 11. 33. 34.
*Who through faith subdued Kingdomes, wrought righteousness,
obtained promises, &c.*

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OF
EFFECTUALL
FAITH.

The first Sermon.

1 Theff. 1. 3.

Remembering your Effectuall Faith, &c.



IN the former Verses the Apostle setteth downe this generall, *Wee give thanks alwayes for you, making mention of you in our prayers, without ceasing.* First, he tels them that he prays for them; and then he tels them more particularly that his prayer was a Thanksgiving. And this giving of thanks for them he expresseth by the continuance of it, he did it constantly, *without ceasing, (not by fits) making mention.*

Coherence.

Of Faith.

mention of you in my prayers. Then he names the particulars for which he gives thanks, namely these three :

For their *Effectuall Faith.*
Diligent Love.
Patient Hope.

Now these three Graces he describeth and setteth forth three wayes.

First, from a certaine property or character which distinguisheth the true faith from the false faith, the true love from the false love, the true hope from false hope. I give not thanks for every faith, but for such a faith as is effectuall: (that is the propertie or character by which the truth of faith is discerned.) Againe, not for every love, but for such a love as is laborious, (for so the word signifieth.) Thirdly, not for every hope, but for such a hope as makes you patient, (that is the character by which to know hope.) And this is the first way whereby he describeth these Graces.

Secondly, he describeth them from the object upon which these graces are pitched, and that is Jesus Christ our Lord. That is to say, I give thanks for the faith you have in Christ, for the love you have towards him, for the hope you have of what he will doe for you : I give thanks for that faith, for that love, for that hope, that hath Christ for the object of it.

Thirdly, he describeth these graces from the sinceritie of them : I give thanks for all these graces that you have in the sight of God, that is to say, not in the sight of man onely, as if he should have said, Many make a profession of faith, and goe for beleivers in God, and for lovers of God, and men judge them so :
 but

but you have it in the sight of God; that is, not only in the sight of men, not onely in your own fancie, apprehension, and opinion, but indeed, in good earnest, in sinceritie.

Lastly, *In the sight of God our Father*: he describes God by this property, he is a Father. I need not say more for the opening of the words. We will come to that point for which we have chosen them, which is the first thing for which he gives thankses.

Remembering your Effectuall.

This point we will deliver to you out of them, that, *The faith that saves us must be Effectuall Faith.*

This Doctrine we have need to adde to that which we formerly delivered: for having said so much of faith, that faith is that that saveth men, and that there is no more required of you but to take the *gift of righteousness*, onely that you receive Christ, onely that you *beleeve in God that justifieth the ungodly*; that is, that you onely accept of that justification that God is ready to give every man, be he never so ungodly. Now (when we heare so much of faith, and that there is nothing at all required of us but a meere taking, lest any man should be deceived, and run away with a false opinion, that if he have but a naked apprehension, and no more, he shall doe well enough) I have chosen this Text, that you may know what kind of faith it is that is required of us, namely, *Effectuall Faith*. The faith that saves us must be effectuall.

Now Saint Paul adding this word to it, (*Remembering your Effectuall Faith*) he gives us this intimation, that there is a faith which is not effectuall: there

is

Doct.

The faith that saves us must be effectuall.

Men are apt to deceive themselves.

Of Effectuall Faith.

That many men have a false faith, proved by instances both in the Old and New Testament.

is a faith in the world that goes for true faith, which, if it be examined, is not a faith that saves. We see, through the Scriptures, much mention made of a certaine faith which men had, which yet was not a saving faith: we see *many came and beleeved* in our Saviour, *but he would not commit himselfe to them: for he knew what was in their hearts*, John 2. 23, 24. Here was a faith to beleeve in him: nay further, it was such a faith as had some effect too (for it made them come to him) and yet, for all this, it was not such a faith as God accepts, it was not an effectuall faith.

So when *John Baptist* came before Christ, there were many hundreds that came to him, and *rejoyced in his light*, John 5. 55. but it was not effectuall, but a counterfeit faith that they had, notwithstanding all that:

So there came many that were *invited to the wedding*, so that the house was full; but yet every man had not a *Wedding Garment*. There was a certaine faith which brought them to the house, but they had not true faith, they had not the *Wedding Garment*; that is, they had not such a faith as could produce and bring forth in them a conjugall affection, which is the *Wedding Garment*. So two of the foure grounds had faith, they brought forth some fruit, that faith strengthened and enabled them to doe so much as they did; but yet it was not true faith, it was not the faith which the fourth ground had.

And not onely in the new Testament, but in the Old Testament also, there is also mention made of such a faith, and of such a trust in God, as enabled men to

Mat. 22. 8, 9,
10, 11. opened.

Wedding
garment,
what.

Mat. 3.

to doe much, but it was not an unfeigned trust, it was not effectuall; but as in *Ier. 3. 10.* Treacherous Judah hath not turned to me with her whole heart, but feignedly, saith the Lord. Therefore certainly, saith the Lord, their turne of evill and misery shall come: they trusted in God, but not with their whole heart.

So likewise *Deut. 5. 25.* the people there desire *Moses* to go and receive the Commandements from God for them, and whatsoever God should say to them, that would they doe: here was a faire profession, it is likely themselves thought it to be sound and good, yet *Moses* tells them they were deceived in it: *Oh*, saith hee, *that this people had an heart* to doe this indeed, *verse 29.* So, we see there is a faith that is not effectuall, and therefore we have the more need to looke to it; because there is so much false Faith in the world. As, when you that are Tradesmen doe heare that there are so many counterfeit Drugges, or so many counterfeit Colours, or whatsoever you deale in, you will looke the more to it: so wee should the better to our faith in this regard. Therefore to open this point a little we will doe these three things:

First, I will shew the cause why there is so much uneffectuall faith, why there is so much faith that is not sound and substantiall.

Secondly, I will shew wherein the efficacy of faith consists, what it is for faith to be effectuall.

Thirdly, I will shew the reasons why God will accept no other Faith at our hands, why we cannot be saved unless we have such a faith.

Simile.

Three things opened.

For

I
The causes
why the faith
of many is
uneffectuall.
which are
five.

Cause 1.

Taking
Christ upon
mis-information.

Instances.

I
The young
man that
came to
Christ.
Luke 18.

2
The Scribes,
Mat. 8. 20.
opened.

For the first, namely, the causes of uneffectuall faith, the reasons why the faith of many is uneffectuall, that it works not powerfully, that it is not substantiall, you shall find them to be these five.

First, the vanitie or uneffectuallnesse of faith ariseth upon our taking of Christ upon mis-information, when we know not who it is that we take, when there is an error in the person we take, when we understand not aright what we doe. Many doe as the young man that came running to Christ, he came hastily, he made account to be his follower; but Christ tels him, that he might mistake him: and therefore he lets him know what it was to follow him, what a Master he had be-taken himselfe unto: saith he, *If thou wilt be my ser-vant, goe sell all that thou hast.* As if he should have said, Mistake me not, if thou wilt be mine, thou must be mine altogether, thou must take up thy Crosse, thou must part with any thing. Now if the young man had gone away with this mistake, that he had not under-stood Christ, hee had become a Disciple of Christ, as well as others, but it had beene upon a mistake.

And so likewise that Scribe to whom Christ said, *The Sonne of man hath not whereon so lay his head:* as if he should have said, It may be thou lookest for ease, for bed and boord with me, thou lookest for a plea-sant life; but it will not be so. I lead not a pleasant life my selfe, I have not whereon to lay my head, I am not in so good a condition as many Fowls are, as ma-nny Beasts are, I have not a nest, I have not a den; that is I have not that which should be in stead of these to

me

me, and therefore know what thou dost before thou betake thy selfe to my service. Now men, not considering this, they put themselvs upon Christ, they take upon them the profession of his Name, before they enter into a serious consideration, and this is it that causeth Faith to be unesseuall : as one speaking of false fortitude, names this for one amongst the rest. Many (saith he) are valiant for want of experience, that is, they know not what the wars are, they know not what hardnesse they must endure, and therefore when they come to feele it, when they come to see what paines they must take, and what they must endure, they shrink. So it is in this, many men enter upon the profession of Christianitie, upon that warfare (for so our profession is called) I say, many enter upon it out of mistake, they understand not what it is, they have not experience of it, they not how many will come against them, they know not that the force of their enemies is so great, they know not that they have so many thousands to meet them, therefore they undertake the businesse, they goe about the enterprise, and it comes to nought, because they considered not what they did. Therefore, saith Christ, *Let him that builds a House, set downe before what it will cost* : That is to say, if a man consider not what Christ looks for at his hands, if he consider not before-hand, that if he will be Christs, he must *crucifie the flesh, with the affections thereof*, that he must *deny himselfe* in those things that are dearest to him, he must be content to be *hated of all men*, this is a thing that will goe hard. This is that that a man can hardly endure, to be scoffed

at

Cause of false fortitude.

What Christ expects of his followers.

at, to have every man his enemy, to part withall his friends, to live a despised man, to suffer persecution, that the end of one persecution should be the beginning of another, and the end of one suffering the beginning of another.

Againe, for a man to have his inward lusts and desires so mortified, and so crucified, and so restrained, to be so strait-laced in every thing; I say, because men consider not this, what it is to take this profession on them, when the time comes what doe they? They goe back againe. Hence it is that many, out of flashes, and in good moods, will be ready to embrace Religion; but we see by experience how soon there is an end of it. As the people when Christ came to *Ierusalem*, how ready were they to receive him with *Blessed is he that commeth in the Name of the Lord*, and *Hosanna, &c.* But how soone were they gone againe? So many young commers on in this Citie, and many, even of our profession, in the beginning of their time are ready to take upon them the profession of Christ; but afterwards, when they come to see what must be done, when they see that Christ and the world cannot stand together, that Christ and pleasures cannot stand, but they must be content to goe another course, then they goe back, and their faith proves uneffectuall. This (I say) is the first cause, when men are not thoroughly informed what they doe.

*Cause 2:
Taking Christ
out of feare.*

A second cause of the uneffectualnesse of faith is, when men take Christ out of feare, when they are in some present distresse, and would have ease, and upon this they take Christ, not because of any true love

love to him, but because they would be delivered out of that present exigent which they are in; and this is as usuall as the other. How many are there, that when God affrights them a little with the terrours of the Law, when their consciences are troubled, when they begin to apprehend Hell, so long as they are in such a condition, they are willing to take Christ, but as soon as these stormes are over, and their hearts are at peace againe, when their consciences returne to some quiet, and when there is an end of those terrours, then there is an end of their Religion, and of their faith, so that their faith proves uneffectuall? So many men, when they are in some great calamitie, as, you know, *Pharaoh*, when he was in the present strait, then he would doe any thing: so many men under great crosses, afflictions, and disgraces in the World, then they will be religious; but let them have peace and prosperity, let them abound in all things againe, and they will forget God. Such *Esay* complaines of, chap. 58. *They hang downe their heads for a day*: that is, when the storme is on them, when they have some affliction, for such a time they will doe any thing, there is nothing more usuall than this. When men come to have sicknesse, and to apprehend death, what will not a man doe for his salvation at such a time? And therefore you find by experience that few of those that make such promises in their sicknesse, when they apprehend death, do keepe them afterward; for they come from feare, and therefore they last not.

Take any man, the most ambitious man in the world

Esay 58.
opened.

Promises
made in sick-
nesse seldome
performed.

Simile.

Men in extremity would faine have Christ, but not out of love.

Cause 3.

Taking Christ for love of the good things by him, and not for love to his person.

Note.

when he comes to die, the praise of men is then nothing to him, then he will part with any thing. Take a covetous man, to save his life what will not he doe? A Merchant that loves his goods never so well, yet when the Ship is ready to sink he will cast them out, he is willing to lose them rather than to lose his life. So when a man comes to such an exigent, when he comes to stand in the gate of destruction, as it were, when he sees Heaven and Hell before him, he is ready to doe any thing then, not because indeed he loves Christ, or is willing to take him, but to save himselfe: as the foolish Virgins, when the gate was shut, then they cry, *Lord, Lord, open to us.* They would faine have had Christ then, not out of love to Christ, for then they would have taken him before: it was not out of any love to the Bridegroom, but out of feare, and sense of their owne miserie that they had when they were shut out, and that made them cry, *Lord, Lord, open to us.* And this is the second cause that makes the faith of men to be uneffectuall, when they take Christ out of feare.

The third cause is, when men take Christ, not out of love to his person, but out of love to those commodities and advantages they shall have by him, when they looke not upon him, when they fixe not their eyes upon his person, and the beauty that is in him: but they locke upon the Kingdome, they look upon the wealth they shall have, they look to what they shall get by him: This faith proves uneffectuall, because when other commodities are presented that are present & sensible, and in their apprehension greater than

Of Effectuall Faith.

131

Simile.

than these, that they let Christ goe againe. Men doe in this case as those that marry for wealth ; if that be their end, when they have gotten the wealth that they would have, when they have that which they desire, they care for their wives no longer : so in this case, when men looke at nothing but simply at Heaven dis-joyned from Christ, or when they look at some other advantages, when they look at an earthly Kingdome, (as many of the Disciples did) when they looke for great matters by Christ in this world ; when they find it quite otherwise, when they lose in the world, and all that they have is in hope, it is in things spirituall, that are not seen with the eye, things that are not, sensible, then they are ready to slip from Christ againe. So it is usually among us, many take Christ for advantages, as Christ tels them plainly, *Iohn 6.* saith he, *You seeke me not for the Miracles which I did, but for the loaves :* that is to say, not out of love to the work, not because you judge aright of the things of the spirit, not because you love grace, but because you love some advantage that we have by religion, some profit that it brings you for the present, and because you would be freed from Hell for the future, such things as carnall men may see and be affected with : but this will not hold out.

The manner of these men is to seeke mercy, and not grace. If they can be but assured that it shall goe well with them, that they shall be freed from the feares they might have of Hell, that they may have some hope of being in a better condition, this is that they looke for : but as for grace, for repairing

Iohn 6. 26.
opened,

Some men
seek mercy,
and not grace

Cant. 5. 12.
opened.

We may look
to our own
advantages
by Christ.

the Image of God in their hearts to be enabled to obey Christ in all things, this is a thing that they desire not, this is a thing they long not for: therefore the secret inquisition of their heart is, What good shall we get by it? They enquire not what excellencie and what beauty there is in Christ, what manner of one he is; that they may love him; but what good shall we get by him? what advantage will it be to us? Contrary to that in Cant. 5. 12. When the Spouse is there asked what the reason was that she followed her Beloved so much, and that shee magnified him so much; she doth not tell them, Because I shall have such things by him, 'or he is thus wealthy, or I shall have this honour by matching with him: but marke her answer, *My Beloved is white and ruddy, the chiefe among ten thousand; his head is as the most fine Gold, his locks are black as a Raven, his eyes are as the eyes of Doves by the Rivers of waters; washed with milke, and fixly set:* and so shee goes along in a holy delectation, *This is my Beloved, O ye Daughters of Jerusalem.* I say, so it is with those that take Christ in good earnest, that look upon the excellencies of Christ, as hee is considered in himselfe, not that the other is excluded: for we may looke at the advantages and commodities that we have by him, but not upon that alone: but marke, in her answer she describeth what a one he was, and therefore she loved him. *My Beloved is white and ruddy, the fairest of ten thousand, such a one is my Beloved: therefore Chap. 1. Ver. 2 she describes him to be such a one as hee is; and (saith she) therefore the Virgins love thee: as if she had*

had said, there is a Harlots love, that looks only what they shall have by him : but none but Virgins, that is, those that have chaste and good affections, those that have holy and right affections, indeed *the Virgins love thee*, but the others doe not, for they have adulterous and Harlot-like affections (as we may call them, when a man looks not unto God himselfe, but to his owne advantage and profit.) And this is the third cause that makes faith prove uneffectuall.

Fourthly, faith proves uneffectuall for want of preparation and humiliation that should go before it, because the heart is not circumcised, the heart is not broken yet, it is not emptied of those things that it must be emptied of before a man can take Christ: and therefore in *Deut. 30. 6.* Moses saith, *The Lord your God will circumcise your hearts, and then you shall love him with all your soule, and with all your strength.* As if hee should have said, It is impossible you should cleave to God, to love him indeed, to take him in good earnest, unfeignedly, with all your hearts, except first your hearts be circumcised; therefore the Lord your God will circumcise your hearts; that is, hee will humble you, he will break your hearts, that your lusts shall be mortified in you, he will take away those strong, violent, those carnall and sinfull desires that abounded in your hearts before, and when that is done, then you shall love the Lord in good earnest, not feignedly, but with all your hearts. Now if a man come to take Christ before he be thus circumcised, he takes him in vaine, he takes him so as that he cannot hold him, nor continue with him.

Harlots love.

Virgins love.

Cause 4.
Want of humiliation,

Deut. 30. 6.
opened.

Now this circumcision is done by a certaine work of preparation or humiliation, by which those strong lusts are broken in us: therefore when men come to Christ, before the Law hath been a sufficient School-master to them, before it hath indicted them, before it have put them in prison, and told them that they must pay every farthing, (when a man comes to this, he sees that he cannot doe it, then he goeth to Christ, and beseecheth him to pay his debt) before the Law have done this, men care not for Christ, they take him negligently, and therefore they hold him not. And for this it was that before Christ came into the world he would make way before him: so before he will come into a mans heart, the Mountaines must be brought downe, the Spirit of *Elias* must make way; that is, there must be a sharp ministry to shew men their sins, that they may be thoroughly humbled and prepared, or else they will never take Christ so as to keepe close to him.

The Spirit of
Elias, what.

A man must be brought to have a present apprehension of death, and of the wrath of God, and damnation, or else he will not lay hold on the Horns of the Altar: as *Isaiah*, when he saw that *Solomon* would slay him indeed, and take away his life, then he layes hold on the Hornes of the Altar, and would not let goe: so when a man sees present death, he will keepe close to Christ, & till this be wrought a man may take Christ, but his faith will be uneffectuall, because, indeed, till a man be soundly humbled hee never accounts and reckons sin to be the greatest evill; and till he do that, he never accounts Christ to be the greatest good; and

Withour
sound humili-
ation sin is
not a coun-
ted the grea-
test evill, nor
Christ the
greatest good

if

if a man doe not reckon Christ to be the chiefe good of all other, there will be somewhat propounded which will be esteemed before him; and when that comes, he lets goe Christ. But when there is a sound humiliation, which makes a man prize Christ above all other things, then faith proves effectuall; that is, a man holds out, he goes thorow with the worke, he cleaves so to Christ as that he wil not part with him: but for want of this, because mens hearts are not circumcised, because way is not made, because the mountaines are not brought downe, because the Ministry is not sharp enough to prepare them, hence it is that their faith is vaine, and comes to nothing.

Fifthly and lastly, the faith of men proves uneffectuall, because it is not well grounded: they take to themselves a perswasion of the remission of their sins, upon an uncertaine ground, they are not built upon the Rocke, they take Christ, but they are not well bottomed: for there is a certaine false perswasion, which is nothing else but a strong fancie which makes a man to thinke that his sins are forgiven, and that he is in a good estate; but when it comes to examination, he can give no sound reason for it. When men take Christ on this manner, when they are perswaded their sins are remitted, and yet have no good ground for this perswasion and peace, it holds not out, it continues not. Therefore to such as these S. Paul speaks, *Eph. 4. 10. Be not children (saith he) in understanding, to be carried about with every wind of doctrine.* As if he had said, Indeed you are such as have embraced Christ, but you must not doe as children doe, that

K 4

being

Cause 3.

Because faith is not grounded aright.

False perswasion, what.

Eph. 4. 10.
opened.

Col. 1. 23.
opened.

Hope that is
not well
grounded
holds not out

being not able to use their owne judgement, they see what other men doe, and hear what they say; but, saith he, you must learne to be men, that you may use your owne understanding, that you may see with your own eyes, or else you will be like a Ship tossed and carried about with every wind. That is to say, it was a false perswasion that drave you to Christ, and another wind will drive you from him: therefore be not children in your understanding. So, I say, when you have a perswasion of the remission of your sins, of beleeving in Christ, be not children in understanding, see that it be soundly grounded. That is a condition required by the Apostle, *Colos. 1. 23. Christ hath reconciled us to God the Father, so be blamelesse, and without fault.* But (saith he) I must part in this condition, *if you continue grounded and stablished in the faith; that you bee not moved from the hope of the Gospell.* As if he should have said, that there is a certaine faith by which you may take Christ, and so you may be perswaded of reconciliation: but, saith he, that will not doe, unlesse you be grounded and stablished in the faith. The word in the Originall signifieth, Except you be so built as a house is built upon a sure foundation as a Tree that is soundly rooted; when you are so pitched upon Christ, that when new objects come, new temptations come, things that you never thought on, yet nothing can move you from the hope of the Gospell. If you be not grounded, you may take a hope to your selves of reconciliation, and of being without fault in the sight of God, but it wil never hold out unlesse it be soundly grounded. Hence you see therefore

therefore that if a man be not well rooted, if he be not built upon the Rocke, if this perswasion of the remission of his sins be not well bottomed, that causeth him not to hold out, but to fall off againe. Whereas it is required of us that we keep so close to God, in such a case our faith should be built on a sure ground that nothing in the world should move us, no not the most probable arguments that may be brought in: as we see *Deut. 13.* Saith Moses, *If a Prophet, or a dreamer of dreames come, and give you signes and wonders, and the thing that hee foretold come to passe, that you could not answer any thing, you can see no reason but that hee should be a true Prophet: saith he, God will put you to such trials to prove you, to see if you be soundly grounded. All that are saved he will have them so fixed; he will have them take their salvation upon so good a ground, upon such infallibilitie, that whatsoever shall be brought against them, that they shall keep them close to God. This is that we should labour for, and for want of this, when men have a confused perswasion that their sinnes are forgiven, and thinke it enough if their hearts be quiet, if they have rest in their consciences, that they be not troubled, and never examine what the grounds are; I say, for want of this it is that in temptation they fall away: when other men come & preach other doctrines, then they are plucked away with the error of the wicked, as Saint Peter saith, 2 Pet. 3. 17. Be not plucked away with the error of the wicked, but grow in knowledge. As if he should have said, If you have but some perswasion, but some good opinion*

that

Deut. 13. 1, 2, 3, opened.

that Christ is yours, and that it is best for you to cleave to him, this will not hold, you will be plucked away with those errors that other men are plucked away with. This is the first thing which we have done with, to shew the causes of the uneffectualnesse of faith.

²
Wherein the
efficacie of
faith consists.

Three' things
opened.

In the next place I am to declare unto you what it is that maketh faith effectuall, wherein the effectualnesse of faith consists. In this we will shew you three things.

First, in what sense it is called effectuall faith: for the very opening of this word which the Apostle useth will open a window to us, it will open a crevice of light to see into the nature of the thing it selfe.

Secondly, wee will shew you particularly and distinctly wherein this effectualnesse of faith consists.

Thirdly, we will shew you how it is wrought, how this faith is made effectuall in us; and when we have done these three, you will fully understand what effectuall faith is.

¹
In what sense
faith is called
effectuall.

Things are
said to be
effectuall in
four respects.

¹
When they
doe their pro-
per office.
The proper
function of
faith, what.

First, for the opening of this very appellation, this name *effectuall faith*; you shall find that a thing is said to be *effectuall* in foure respects.

First, we say a thing is *effectuall* when it doth its office, when it exerciseth that proper function that belongs to that qualitie, or that grace, or that gift, or that creature whatsoever it is; and when it doth not that, then we say it is *uneffectuall*, when it doth not the thing that we look for from it. In this sense *faith* is said to be *effectuall*, when it doth the thing for which faith is, when it doth the thing that God expects of faith, that is the proper function of faith: and

and what that is you heard before, namely, to take Christ. If faith take Christ, it is effectuall faith.

Now for the opening of this a little further to you, to shew you what this proper function of faith is. It is when a man is so farre perswaded of the truth of the Scriptures, of the truth of the promises, and doth so farre appropriate them to himselfe, that he is willing to take Christ; though there be some doubtings and waverings in him, yet if there be so much Faith as to doe the thing, this is properly effectuall faith, though it be not perfect Faith: for you must know that there is a doubting mingled with the best Faith.

Therefore when we say *effectuall faith*, we doe not mean that it is such a faith as is without doubtings, & without feares mingled with it: but if it be such a faith as doth the thing it selfe, for which faith is appointed, it is properly said to be effectuall faith. It is a point necessary for you to understand: and if you compare this that we have said (concerning this description of this first explication of effectuall faith) with that in *James 1. 7, 8*: we shall see what the meaning is. Hee speaks there of doubting, and tels you, that those that doubt, *they are like a wave of the Sea, tossed to and fro, and in the end they vanish away.* Saith the Apostle, *Let not such a man thinke to obtaine any thing at Gods hands, for hee is a double-minded man, and is unstable in all his wayes.* The meaning is, that there is such a faith that makes a man doubt, when he knows not what he should doe, but is unstable, as a wave of the Sea that is tossed to and fro; he is. sometimes going towards God, sometimes from him againe, and in the end

Faith may be effectuall, though it be mingled with doubting.

James 1. 7, 8,
opened.

Double-minded man, who

end he goes quite away. Saith he, such a man shall not receive any thing. Why? Because he is a double-minded man. Now by a double minded man is not meant a man that hath one thing in his face, & another in his heart; one that pretends one thing, and intends another; (though the word be sometimes so taken, yet in that place it is not so to be understood) but by a double-minded man this is meant, when the mind is divided between two objects, that it knowes not which to chuse, but stands as one in *biuio*, that hath two wayes before him, and knowes not whether to goe this way, or that way: a man that is distracted in his owne mind, hee knowes not what to resolve on. Now when a mans faith comes to this, that he knows not whether to take Christ or the world, hee doubts whether he should chuse God or the world, there is an uncertainty in his mind, that it is divided: sometimes he thinks it is best, and sometimes hee thinks it not best, *aliud stans, aliud sedens*; when he thus wavers, this is not effectuall faith. But now, if a man goe beyond this, and pitch upon Christ resolutely, when he goeth so far, as that he resolves to take him, although he have many pluck-backs, although there be many things that may dissuade him from it, though there be some reluctancie in his mind, some feare whether it be the best way or no, yet if he pitch upon Christ, he chuseth him rather than the world: though hee have some inclination to the vworld still, though there be some what offensive in his heart, though, as I said, there be some doubts, some fear whether it be the best vway or no, yet if faith come so far as to pitch

on Christ, to chuse him, to take him, this is properly effectuall faith. Indeed it is farre from perfect faith, but it is effectuall faith, and such as shall save you. Therefore you shall find this rule among the Schoolmen (I name them because they were Papists, and their doctrine of Faith is contrary to this) they say, it is not faith except it be a full perswasion; they speak not there of resting on Christ, that is not the thing, but of the full perswasion of the truth of the thing to be beleaved: yet notwithstanding you shall find this rule among some of the School men, *Fides non excludit omnem dubitationem*, Faith doth not exclude all doubting, but that doubting that overcommeth, that doubting that casteth the ballance the contrary way: if it be such a doubting as doth not overcome, it may stand with true and sound faith. So, I say, if you would know now what it is to pitch on Christ, and so to take him, though there be some reluctancie, some doubt, some feare, you shall know it by this; if a man have so taken him, that still he is growing, still his faith is prevailing, still his faith is overcoming those doubts and feares from day to day, he is better and better resolved; I say, though his faith be not perfect at the first, yet if it be still thus on the growing hand, it is saving and effectuall faith. Whereas another man, that is not soundly rooted, that is divided thus, hee takes Christ, but it is not upon any good ground; but as the weathercock stands such a way, while the wind blows that way; not because the weathercock is fixed, (for when the wind turns, the weathercock turneth too) so such men cleave to Christ, not because they have any

good

Papists re-
nent of doubt-
ing.

What doubt-
ing it is that
faith exclu-
deth.
How to try
truth of
doubting.

Simile.
Some men
cleave
to Christ for
want of
temptation.

Of Effectuall Faith.

good ground, but because they want temptations to a contrary way: let temptations from the word come, let there come reasons that they knew not before, let there come new objects, new allurements, which they knew not of before, they will forsake Christ againe: but when the heart is fixed, when there is an Anchor that holdsthe soule, though the ship waver, when there is an Anchor to hold it fast, though it be much tossed to and fro, though there be much doubting, thou maist be sure it is true and effectuall faith.

True faith
not without
doubtings
and feares
sometimes.

This point you must marke: when, I say, it is effectuall, it is no more but when it thus pitcheth on Christ, though there be some doubting. It is so farre from being true, that faith must be without all doubting, that we may boldly say, it is no faith except it have much doubting, unlesse there be some feares, unlesse there be some troubles within that resist this faith, and strive against it; otherwise it is no faith: for certainly there is no man that hath perfect faith, especially at the first, or afterward either, so as to set his heart fully at peace, and then if it be not perfect faith, if there be no doubting, there must be perfect flesh, that is, there is nothing but flesh; and if there be some faith which is imperfect, alway in the beginning there must needs be doubting, because there is some flesh, and some spirit; there is fire and water, and therefore there must needs be striving. We may say of doubting in this case, as we say of Thistles, they are ill weeds, but the ground is fat and good where they grow: so doubting is a thing that resists faith, it is bad, but it is a sign the heart is good where it is. So that where there is all peace
where,

Note.

Simile.

Doubting a
sign of a good
heart.

where there is no questioning, where the heart is not perplexed and troubled, & complains not, it is a sign that the strong man possesseth the house wholly, it is a sign there is nothing but flesh there. Therefore marke this point to your comfort, that if there be but so much faith as will produce this work of taking Christ, though there be some doubtings mingled with it, yet it is properly effectual faith, because it doth the thing though not perfectly. That is the first acceptation of the word *effectual*, a thing is said to be effectual when it doth the proper function of it; though it do it not perfectly & throughly, yet if it do it, it is said to be effectual: so faith, if it pitch upon Christ, though not so perfectly as afterwards it may, it is *effectual*.

Secondly, a thing is said to be *effectual* as it is opposed to that which is vain and empty, to that which is but a name, a shadow of it, but is not such a thing indeed. So faith is said to be effectual, when it is true, real, and substantiall: you know there be empty clouds, we see the Heavens many times full of clouds, but there is no raine followes, they are driven away with the winds, they are empty clouds, they are not clouds indeed: so there is a great shew of faith sometimes, that makes a man shew like these clouds, & yet it is vaine and empty, no raine followes. A counterfeit Piece, although it shew to be good money, yet when we find it counterfeit, when we find it clipt, we cast it away: so true faith is said to be effectual when it is opposed to vain faith. In *1am. 2.* the latter end of the chapter, the Apostle speaks to that purpose, to shew the difference between true faith and dead faith, which

²
A thing is effectually in opposition to that which is vaine and empty.

Simile.

Simile.

Of Effectuall Faith.

³
A thing is
said to be
effectuall
when it is o-
perative.

which is but the name of faith, but is not faith indeed.

Thirdly, a thing is said to be effectuall when it lieth not idle and still, but is doing something. As a Pilot in a Ship, he stirreth not still there, if he do sit still and doe nothing, we may say he is an uneffectuall Pilot, he were as good not be there: so when faith lies still in the heart, and is not stirred and moved, nor shewes it selfe in the fruits of it, this we say is uneffectuall faith; whereas faith should be in the soule as the soule is in the body, which is never there in vaine, but still it is stirring, and shewing it selfe by motion, by action, by doing somewhat or other. And in this sense faith is said to be *effectuall*, when it is a stirring faith, when it is a lively and fruitfull faith, that is, doing somewhat in the soule of man.

⁴
When it goes
thorow with
the worke in
hand,

Last of all, a thing is said to be effectuall when it goes thorow with the worke that it hath in hand: this differeth from that which I named first, therefore the Greek word that is rendred effectualnesse; signifieth perfectnesse, to bring a thing to an end; so that faith is said to be effectuall, that goes thorow with the worke it undertakes, that is, when it sanctifieth the heart throughout in respect of parts, and throughout in regard of time; when it brings a man to the end of his salvation, when it carries a man thorow all impediments, when it leapes over all difficulties: so that a growing, prevailing, overcoming faith, that is said to be an effectuall faith, such a faith as leaves not the worke halfe done, such a Faith as leaves not the building in the beginning, in the rudiments, but sets it up, and puts the rooffe upon it; such a faith which
though

though it may sinke a Corke for a time, yet it riseth againe: such a faith as overcomes, and perfects the worke of our salvation; in this sense faith must bee effectuall, and this differs from the other three: so that in these foure senses *faith* is said to be *effectuall*. And this is the first thing.

The second thing which we undertook was to shew you wherein the effectualnesse of faith consists. It consists in these foure things. That which we said before to you, when we shewed you the causes of the uneffectualnesse of faith, will make good way to this.

^{2.}
The effectualnesse of faith consists in four things

The first thing wherein the effectualnesse of it is seene, is in being well built; that is, when the preparation is found and full, that makes way for it.

The second is, when the understanding is clear, and a man beleeveth the promise of God upon sure and infallible grounds, when he seeth them perspicuously and distinctly.

The third is, when the will takes Christ, and takes him out of love, not out of feare, not out of love to the advantage only by him, not out of mistake.

The fourth is, when it turnes not only the will, but all the affections; when it turns the whole man, when it shoots it selfe into life and practice.

First, I say, faith is effectuall when there is a good way made for it, when the rubbish and false earth is taken away where it should be built, that is, when the humiliation is found and good, when the preparation is perfect, when it is such as makes a man fit for the Kingdome of God. For I find that phrase used, *Hee that puts his hand to the Plow, and looks backe,*

¹
When the preparation is good.

Luk. 9. 62.
opened.

Sound humili-
ation fits
men for
Christ.
Instances.

v.
In the Israe-
lites;

is unfit for the Kingdome of God. As if hee had said, There are certaine men which come to the profession of Christianity, as many come to husbandry, which is an hard employment; some there be which doe this, and goe back againe. Why? because they are not fit for the Kingdome of God: that is, they are not thoroughly prepared for it: that is to say, when a man is not thoroughly humbled to know what sinne is, and what the wrath of God is, hee is not fit for the Kingdome of God: but if he doe come to Christ, if he do begin to beleeeve, he will goe back againe. So a man is properly said not to be fit for the kingdom of God, till he be thoroughly humbled, till hee have tasted the bitternesse of sinne, till he have felt what the Devils yoke is. As it was with the *Israelites*, put the case they had been carried out of *Egypt* before the time that they were, indeed they had not been fit for the land of *Canaan*, because they would have been ready to have turned back in their hearts into *Egypt*; and though the Lord laid load on them, though their yoke were hard, though he caused them to wander up and down long, yet all was little enough; still they were lingering after *Egypt*: and if they had been taken out of *Egypt* before the tale of brick was required of them without giving them straw, before the Task-masters had dealt hardly with them, what would they have done? Might it not truly be said of them, they would not have been fit for *Canaan*? So in this case, if a man will take Christ, it is a laborious worke, as laborious as Husbandry, as laborious as putting the hand to the Plow, as taking the yoke. Now before a man have felt

felt how hard the yoke is that hee hath already (for there be many that weare the yoke of Satan , and see no hardnesse in it, but goe in a faire course, their consciences are not wounded with the sense of their sins, they never had afflictions wherein they tasted the wrath of God) alas, such men may come to put their hand to the Plow, but when they come to see what worke they have in hand, they go back, they are not fit for the Kingdome of Heaven. *Till a man be weary, and heauie laden* with the burden of Satan; till hee see Satans yoke to be intolerable, he will never continue under the yoke of Christ: therefore let us consider whether we be fitted or no : this fittest is first required.

So againe, wee may take example from the Prodigall sonne: he was in his fathers house, but hee would not continue there when he was there at the first, and liued as the other sonne did, because hee had not been abroad in the world, to find the misery of being away from his father, he was never pinched with affliction, with want of meat ; till he was from his father hee never knew what it was to be at his fathers finding, till he had his stock in his own hand, hee was not fit, and we see he continued not there : So, take a man that is brought up in his Fathers house, as it were, that hath tasted nothing but the sweetnesse of the promises, and all is well with him ; hee hath drunke in the truth of the Gospel with his education ; you shall find, that this will not usually hold out : because he hath not found what misery it is to be out of his Fathers house, therefore hee prizeth it not; such an one is not fit to continue, he is unfit for the Kingdom

Many wear Satans yoke and feel it not heauie.

In the ² Prodigall.

Men hold not without sound humiliation.

Rev. 2. 25.
opened.

Mat. 10. 6.
opened.

of God. Therefore the first thing that is required to make Faith effectuall, wherein the effectualnesse of Faith consists, by way of preparation, to make way for it, is, when a man is soundly humbled and prepared, when it is such as will make him continue. You have a phrase used. *Rev. 2. 25. Hold fast till I come that which thou hast already.* As if hee should say, Many have hold of the Truth, they have hold of Christ, they have hold of the promises, but they hold them not fast; they hold them a while, but they hold them not fast till I come. *To him that overcommeth, &c. and, him that continueth to the end will I make Ruler over Nations, &c.* So, I say, till a man be thus made fit, he may take hold for a while, but he shal not hold fast till Christ come, but he will let goe his hold, because he is not prepared with humility. This is that which is required in that place I formerly named, *Mat. 10. 6. If there be any worthy* (saith hee) *let your peace come upon them:* that is, if there bee any, when you come to preach the Gospel, that are so farre broken and humbled; if there be any that are so farre convinced of their sins, that they prize mee indeed, so that they hold me, and will not let mee goe for any thing, but they are content to let all go rather than me: such a man is worthy of me, such a man prizeth and esteemeth me, and your peace shall come upon him; that is, it shall come effectually upon him, it shall abide with him, and save his soule for ever. So, I say, when there is so much humiliation wrought in the heart, when the Spirit so farre convinceth a man of sinn, that he comes to prize Christ, this is the first thing

thing wherein effectuall faith consists : for though it be not the very thing wherein beleiving consists, yet it is that preparation without which faith can never be found sound and effectuall.

Secondly, when this is done, this is not all ; when there is such a preparation made, that a man is willing to take Christ upon any conditions, yet now, if he shall not be well built, if he see not just ground to take him, if his understanding shall not see the truth of the promise so cleerly, that he can build on it, that he can rest on it, that all the arguments in the world cannot draw him from it again, his faith will not be effectuall. Therefore the second thing wherein the effectuallnesse of faith consists, is, to have it well built in the mind and understanding of a man ; when he cleerely seeth the truth of the promises, that he can build upon it infallibly. For your better understanding of this, you must know, that then a man is said to be well built, to be rooted and grounded in faith, when he hath the first ground right, that so he proceeds from one to another, that it is not a confused superficial knowledge, to assent to the truth and promises that are delivered in the Word ; but when he hath a sure ground, the first ground, and the next, and so he proceeds along. As for example : the first thing that a man must doe, is to beleieve the Scriptures, to know that they are true and infallible, that they are the sure Word of God ; when a man can say, this I know, and this I build upon. And besides that, then we look upon the promises which the Scriptures containe, wherein Christ and forgiveness of sinnes is offered.

I I.
When the understanding is cleare.

When a man is said to be well built.

When he beleives the Scriptures in generall.

The promises in particular.

Of Effectuall Faith.

Application
of the offer of
Christ.

Eph. 2. 19, 20.
opened.

Now if the first ground faile you, that is the bottome upon which the promises stand; therefore have that sure: when that is sure, you must have the promises sure; that is, you must consider the promises, and examine them, and see if this be the sense of the Scriptures; if there be so much light in you as to say, I find it so, I find the Scriptures true, I beleeve them, I find these promises in the Scriptures, I find Christ offered to every creature under Heaven, I find that I have a warrant to take him: when a man, out of himself, out of an inward principle, out of his owne proper judgement seeth this, and is convinced of the truth of this, that the promises are so, and that they belong unto him, that he may justly, upon good ground, appropriate them to himselfe; so that when he looks round about him, and considers all the objections that may be made, yet he can answer all arguments; when he falls downe, and is fully convinced, and perfectly perswaded in his own mind; when a man thus apprehends the promises, when his understanding is rooted and grounded in the faith, that is the second thing wherein the effectualnesse of faith consists. And we see that described in Ephes. 2. saith the Apostle there, *You are no longer strangers. and forreiners, but Saints, of the household of God, and are built upon the foundation of the Prophets and Apostles, Jesus Christ being the chiefe corner stone.* Marke; saith he, you are built upon the foundation of the Apostles and Prophets, that is, you that are Saints must consider what ground you have to take that name to your selves: saith he, you are built upon the foundation of the Apostles and Prophets, that is, you

you are not built upon the foundation, upon the word of a man, you are not built upon this Doctrine that I teach, meerely because I teach it; but you are built upon the foundation of the Prophets and Apostles, that is, you see the Prophets and Apostles deliver this Doctrine. I, but one may seeke a further ground than that. What foundation have the Prophets and Apostles? Saith he, Christ is the chiefe corner stone on which they are built. So that when you have this tract of consequence, I see the promise is sure. Why? Because it is built upon the foundation of the Apostles and Prophets, they have affirmed it. But how shall I know that they are sure? Because Christ himselfe hath spoken by them, he is the chiefe corner stone: when faith is thus grounded, then we are truly said to be built, and rooted, and grounded in faith. Therefore as the Samaritans said, *John 4. 44. we beleeve, not because thou toldst us, not for thy words, but we have heard him our selves, and we know that he is the Messias, and Saviour of the world.* Now if those Samaritans had onely beleeved because the woman brought that relation, their faith might have failed them; but when they heard Christ themselves, when they saw him with their owne eyes, when they could say, in good earnest, out of their owne knowledge, wee know that this is Christ, the Saviour of the world; that is such a faith as will hold out. So, when a man doth onely take a perswasion out of the generall preaching of the Word, without a certaine ground, it proves uneffectuall faith; but when men beleeve, because themselves have scene, and out of that know-

To be built upon the foundation of the Apostles and Prophets, what.

Note.

Particular knowledge.

Of Effectuall Faith.

ledge can say, they know Christ to bee the *Messias*, when they know Christ to be theirs, when they know Christ to be the Saviour of the world, and so, by consequence, of them which are part of the world; then they may be truly said to be built, to be rooted and grounded in faith. This is that that Saint *John* saith, *1 John 1. 19. Wee know that wee are of God, and that all the world lyeth in wickednesse.* Wee know that wee are of God, that is, it is not a thing that we are uncertainly perswaded of, but it is a thing that we know as certainly as any man knowes a thing that is before his eyes, as a man knows a thing of which he doubts not. We know, that although all the world bee against us, though all the world run another way, though all the world condemne us for vaine men, idle men, for trusting in Christ crucified, yet wee know that we are of God, and that all the world lyeth in wickednesse. I say, when a man holds out thus, when he is put to the triall, when a man knowes in his owne knowledge that it is so, as Saint *Peter* saith to Christ, *John 6. 68.* many had taken Christ that went away againe. Saith Christ to his Disciples, *Will you also goe away?* Marke the answer that Saint *Peter* gives. No, saith he, *Whither should wee goe? Thou hast the words of eternall life. I know and beleeve that thou art Christ the Sonne of the living God.* As if hee should say, It is impossible that I should goe away, for I know and beleeve; that is, I know upon good ground, I have another manner of ground than they had: if I had no more ground than the rest, I should goe away as well as they; but I know and beleeve that thou art Christ the Son of the living God, therefore it

John 6. 68.
opened.

it is impossible that I should ever forsake thee, although all should forsake thee. This is to be rooted and grounded in faith, in this second sense, when wee see an infallible ground, a sure Rocke upon which our faith is built, and we are willing to adventure our selvs upon it, to adventure our goods, our name, our life, our liberty, that if a man be brought to Martyrdom, he can adventure himselfe, and put all that he hath upon it: This ground will hold out, I say, when the understanding of a man is thus built upon the Word, when a man is examined every way; when he is able to answer all arguments, and all objections that may be

brought against it. This is the second thing

wherein the effectuallnesse of faith con-

sists: I should adde more, but

I must defer them till
the afternoon.

F I N I S.



THE SECOND SERMON.

1 THESS. 1. 3.

Remembering your effectuall Faith, &c.

The third
thing wherein
the efficacie
of faith con-
sists, to take
Christ.



The third thing wherein the effi-
cie of faith is seene, is when wee
take Christ: this is the action of
the will; when wee take him in a
right manner, when wee take him
so as to hold him, when wee take
him in such a manner as that wee
are knit and united to him: That this is required,

Heb. 10. 22.
opened.

First, I will shew it in the generall. It is a point
that wee have often mentioned heretofore; but to all
that I have said, I will adde that in Heb. 10. 22. *Let us
draw neere with a true heart, and full assurance of faith.*
Marke it; first, there must be an assurance of faith, that
is in the understanding and mind of a man, and to that
must be added drawing neere, and that is an act of the
will: for when we are assured of the truth of the pro-
mises, and have appropriated them to our selves, then
followes the act of the will: therefore in Verse 38. of
that Chapter it is said, *The just shall live by faith: but*

if

if any man draw back, my soule shall have no pleasure in him. That Antithesis, that opposition that is made in that withdrawing of a mans selfe from God, is opposed to faith, to drawing neere to him, when a man not onely beleeveth the promises, but accepts and receives them. Now to doe this in a right manner, is that wherein the efficacie of faith doth principally consist. Now what is that? It is to take Christ, to draw neere to him in a right manner; and then it is done, when you so take him, that you bring Christ into your hearts, to dwell there, as it is expressed; *Eph. 3. 17. That Christ may dwell in your hearts by faith*: that is, when there is an union made betweene Christ and us, when he comes into the heart, when he dwells in us, and wee in him; when Christ is so brought into our hearts, that hee lives there; and when wee are so united to him, that wee live in him; when he growes in us as the Vine in the branches, and wee grow in him as the branches in the Vine: when faith hath done this, then it is an effectuall faith, when it knits and unites us to Christ: as he saith, *Rev. 3. 20. I will come in, and sup with him*: that is, I will continue with him, I will live in him, and rule over him.

Now when Christ is in the heart, he is not there to no purpose, but, as Saint *Paul* saith, *I live in Christ, and he in me*. I say, when our taking of Christ shall proceed so farre, as to make this union betwixt us, therein this efficacie lyeth: when the heart is knit to him as the soule of *Jonathan* was to *David*, and when Christ shall be knit to us againe, that we shall be content to leave father and mother, and to become one spirit

What taking
of Christ is
effectuall.

spirit with him, as it is *Eph. 5. 23.* it is a similitude expressing the union betwixt Christ and the Church. *A man shall forsake Father and Mother, and shall cleave to his wife.* The Word in the Originall, *κολλησθαι*, signifieth to glew: if there be any conjunction that is neerer than other, it is signified in that word: there is not a word in all the Greeke Language that signifieth a neerer conjunction than the word there used for cleaving or glewing. When a man shall forsake all, even Father and Mother, the deereſt things in the world, and ſhall cleave to Christ, (it is a repetition of what is ſaid, *Gen. 2. 24.* concerning *Adam* and *Eve*) when faith hath done this work, it is an effectuall faith.

But yet adde this again, a man may take Christ, and ſeem to draw neere to him, when it may be it is done out of feare, it may be out of love to his, and not out of love to him, it may be done out of miſ-information and miſtake; but when we draw neer to God, and do it out of love, (put theſe two together) that we ſo take Christ, as that there is an union made between us and him, and when it is done out of love, as that condition is put in, *1 Tim. 1. 5.* *The end of the Commandement is love out of a pure heart, and a good conſcience, and faith unfeigned.* As if he ſhould ſay, There is a double kind of faith, a falſe faith, and a faith that is not hypocriticall, that is the word uſed in the Originall. Now, ſaith he, the end of the Commandement is love, &c. That is, all that God looks for, is ſuch a love as comes from faith that is unfeigned, that is not counterfeit. Herein is faith ſeen not to be counterfeit, if it beget love, and out of that love we cleave to

We muſt draw
neere, out of
love to Chriſt.

to Christ. So that this is the third thing that makes Faith effectuall.

Fourthly, Faith is then said to be effectuall, when it hath not only done all this, when there is not onely a good preparation made for it, when it is well built in the understanding, and when the will hath thus taken Christ, but there must be a further act, and that is the turning of the whole soule, and a seconding of it in our whole lives and practice, a seconding of it in our executions, and doing the things that Christ commands, as in *Gal. 5. In Christ Iesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love.* Such a Faith as works that, that is effectuall faith. As if he should have said, Many will be ready to beleeve in Christ, but will do nothing for him; they will not worke. Now working is in doing or suffering: for in suffering there is a worke as well as in doing, only it is a worke with more difficulty, a worke with more impediments. Again, if they will doe any thing for Christ, it is not out of love, but for other respects; perhaps out of some flesh or good mood, or some other respects: but to do it as being rooted and grounded in love, if faith have this worke, it is effectuall faith: and therefore when faith hath once taken Christ, it must shoot it selfe into all the affections: for when they are all set on worke, endeavour will follow. If the will be so set on worke indeed, the rest will follow after it. Love will follow, Desire after Christ will follow, Feare to offend him will follow, Repentance and turning from Satan will follow, bringing forth Fruits worthy amendment of life and Obedience

The fourth thing wherein the efficacy of faith consists.

The turning of the whole soule.

Working in doing and suffering.

Why the promises are made promiscuously.

God tryeth mens graces.

Obedience, &c. will follow. Therefore you shall find that the promises are made promiscuously, sometimes to one thing, sometimes to another: sometimes, he that *repenteth* shall be saved: sometimes, he that *believeth* shall be saved: sometimes, hee that *obeyeth* shall be saved: you shall find them promiscuously; because that when faith is effectuall, it hath all these with it, it purifieth the heart, and *bringeth forth fruit worthy amendment of life*. Therefore this must bee added, to shew the efficacie of faith, and, if this be wanting, faith is not effectual; not that it can be dis-joynd from the other, but that it is that wherein it consists with the rest

And therefore it is Gods usuall manner, when men seem to take Christ, and to beleeve in him, hee puts them to the tryall, to see what they will doe, whether their faith will work or no. Thus he did with *Abraham*, when hee would prove him; hee was a faithfull man before, God had experience of him before, but yet he would prove *Abraham* by offering his sonne, and when he saw he did it, he concluded that hee had faith: indeed it was a strong faith, for it endured the tryall. I say, God will put men to it. So likewise those in *Joh. 12. 42.* *Many of the chiefe Rulers beleeved in him, but they durst not confesse him for feare of the Jewes, lest they should bee cast out of the Synagogue.* There was a Faith in them, a taking of Christ, but when it came to the tryall, it held not out, they durst not confesse him, because they feared to be cast out of the Synagogue; that is, when they came to suffer a little for Christs sake, when they came to such an action as confessing his name, when they came to endure but such a thing

thing as to be cast out of the Synagogue, they forsook him, which shewed that their beleefe was uneffectuall. So that let a man seem to have all the other three, yet when the praise of men shall come in competition with any command of God, when God shall put him to doe any thing, to part with any thing that is deare to him, as he did *Abraham*, if his faith work not, if his faith hold not out in the tryall, *but start aside like a broken Bow*, it is not effectuall faith. So you see the things wherein the efficacy of faith consisteth.

First, in the soundnesse of the preparation.

Secondly, when the mind apprehends the promises and sees good ground to pitch upon them.

Thirdly, when the will so takes Christ, as to bring Christ into the heart (so that Christ lives in us) and that out of love.

And fourthly, when faith worketh, and that in the time of tryall, when God shall put us to it. I say, when you find these four things, you may conclude that your faith is effectuall.

The last thing I propounded, is to shew how this is wrought, how our faith is made effectuall. It is made effectuall by the Spirit of God, it is not in our owne power, we are not able to beleefe; nay, we are so farre from it, that we strive against it: the spirit in us resists it; so that if God himselfe put not his hand to the work, no man is able to beleefe.

You may think, when you see such generall propositions as these, that *Christ is offered to every creature under Heaven*, and that *whosoever beleeueth shall be saved*, you may thinke, I say, that it is easie to bring this

How effect-
a Faith is
wrought.

It is not in
mans power
to beleefe.

this home in particular, to say, Surely this pardon belongs to me. My Brethren, it is another thing for a man indeed to beleeve, for him to take Christ so, as to *deny himselfe* for him, to take him so, as to *wortifie his lusts*, as to *take up his Crosse*; so, as to obey Christ, to follow him in all things: this is a thing that no man is able to doe, unlesse God enable him to it with the Almighty power. For the heart of every man by nature is so shut up against Christ, that it will give no entrance to him; he may stay and knock long enough, unlesse God himselfe shake off the bolts, and open the gates, and break open these *everlasting doors*, that the King of glory may come in, wee will not admit him, but keepe him out.

Every man naturally hath an hard heart that cannot *repent*, that cannot turne from sinne: he will be content perhaps to take Christ for a Saviour; but to take him so as to obey him, and feare him, so as to love him, this no man will doe, or can doe, unlesse the Holy Ghost enable him.

Quest. But you will aske, How doth the Holy Ghost doe it?

The Holy Ghost doth it by these three acts: First, by putting an efficacie into the Law, and making that powerfull, to work on the heart, to make a man poore in spirit; that so he may be fit to receive the Gospel. For the Law, though it be fit to humble a man, yet it is no worker of sanctification. If a man were able to doe any thing, hee were able to see the righteousness the Law requires, and how farre he is from it, and to discern the curse upon the not doing of it, and yet
this

How the Holy Ghost worketh faith; by three things.

1
Putting an efficacie in the Law.

this hee is not able to doe, without the *spirit of bondage*: the spirit of bondage must make the Law effectuall, as well as the *spirit of Adoption* doth the Gospel. That is, except the Lord himselfe presse the Law on our hearts, so as to cause it to make sinne appeare to us: we that are the Ministers of God, may discover your sinnes, we may shew you the rectitude required in the Law, we may shew you the danger, yet all wil be to no purpose, unlesse God awaken you: if he will set sinne upon the conscience, to worry a man, to plucke him downe, when God shall charge sinne on him, that he shall feele the weight and burden of it, when he shall sharpen sinne, and cause it to use its sting, this makes a man fit to receive *Christ*: otherwise, if the *voices of Thunder* should speake to men, if we should come in the *spirit and power of Eliab*, nay, if God himselfe should thunder from heaven, all would not move the heart of a man, all would not awaken him to see his sinnes, till God himselfe shake the heart.

To convert the *Gaeler* in *Acts 16*. the foundation of the Prison was shaken, which was a resemblance of the shaking of his heart: we may as well shake the earth, as strike the heart of a sinner without the worke of God. For though the Law bee a sword, yet unlesse God take that sword into his hand, and strike therewithall himselfe, it shal not be able to wound a sinner. Therefore the first worke of the *Holy Ghost* is to awaken a sinner, to set sinne upon him, that he may be fit to receive *Christ*.

Secondly, when this is done, that the heart is thus

By shewing
the excellen-
cie and the
riches of
Christ.
Eph. 1. 18, 19,
opened.

No man can
so see the ri-
ches of Christ
as to be affe-
cted with the,
without the
help of the
Spirit.

1 Cor. 2. 12.
opened.

prepared by the Spirit, then the *Holy Ghost* shewes us what we have by Christ, hee shewes the *unsearchable riches of Christ*, what is the *type of our calling*, and the *glorious inheritance prepared for the Saints*, and what is the *exceeding greatnesse of his power in them that beleeve*. I say, wee need the Spirit to shew these things.

Ob. But, you will say, a man may see these things without the helpe of the Spirit.

Ans. It is true, in some manner you may, but not in such a manner as shall affect you. For there is a manner of seeing proper only to the Saints, and that is the proper worke of the Spirit in them, when we shall so see them, as to be affected with them. Otherwise, you may reade the Scriptures a thousand times over, you may understand them, yet you shall not bee affected with them, till the *Holy Ghost* shew them unto you. This is the secret of God, that he revealeth to those whom he meaneth to save, that is, when hee presents these spirituall things prepared for us in Christ, in such a manner, as that we shall love them, and embrace them; when we shall not onely see the truth of them, but the goodnesse of them; when God shall not onely shew us the advantages we have by Christ, but the excellency of Christ, so that we shall be in love with his person, as well as to be ready to receive the privileges with him.

Now this is done by the Spirit, 1 Cor. 2. 12, *Wee have received the Spirit of God, by which we know the things that are given us of God, and they are revealed to us by the Spirit.* They are two or three times repeated

in that Chapter : as if he should have said, if you saw them no more than other men doe, than naturall men doe, you would be no more affected with them than they are : but when you have the Spirit of God to shew you the things that are given you of God, that is the thing that works upon you and affects you. And so in *Iohn 14. 21.* saith Christ, *I will come to him, and shew my selfe to him :* When Christ shewes himselfe to a man, it is another thing than when the Ministers shall shew him, or the Scriptures nakedly read doe shew him : for when Christ shall shew himselfe by his Spirit, that shewing draweth a mans heart to long after him, otherwise wee may preach long enough, and shew you that these spirituall things, these privileges are prepared for you in Christ, but it is the Holy Ghost that must write them in your hearts, we can but write them in your heads. Therefore the Lord taketh that as peculiar to himselfe, *I will write my Law in your hearts :* That is, I will make you affected with the things that I shew you, and this is the teaching of God. There is a teaching by men, and a teaching by God ; that is, when God shall enable a man to see things in good earnest, otherwise it will bee but as a man that sees a thing, when his minde is upon another matter ; so, wee shall see, and not see : but when the Holy Ghost shall shew you these things, you shall see indeed, till then you may hear oft enough of these things, but your hearts will be minding other matters ; some about their profits, and some their pleasures, &c. but when the Holy Ghost shall shew you these things ; that is, when he presents them

Iohn 14. 21.
opened,

Ier. 31. 33.
opened.

Teaching of
God, what

to us, that draweth the heart from minding other things, to seeke after Christ, to long after him, and not to content your selves, till you be united to him.

³
By assuring us
that these
things are
ours.

This also must
be wrought by
the Spirit.

The testimo-
ny of the Spi-
rit wrought
two wayes.

¹
By clearing
the promises.

²
By an imme-
diate voice.

But besides this, there is a third act of the Holy-Ghost, by which he workes it, and maketh this Faith effectuall; and that is the testimonie that the Spirit gives to our spirits, telling us, that these things are ours: when the heart is prepared by the Law, and when these things are so shewed unto us, that we prize them, and long after them, yet there must be a third thing, that is, to take them to our selves, to beleeve that they be ours; and there needeth a worke of the Spirit for this too: for, though the promises be never so cleare, yet having nothing but the promises, you will finde that you will never be able to apply them to your selves: but when the Holy-Ghost shall say, Christ is thine, and these things belong to thee, and God is thy Father; when the Spirit shall beare witness with our spirits, by an immediate work of his own, then we shall beleeve. This is necessarily required, and without this we shall not beleeve. It is true, the holiest man doth it two wayes.

One is, by clearing of the promises shining into our hearts, by such a light as makes us able to discern them, and to beleeve them, and to assent to them.

But besides that, he doth it by an immediate voice, by which he speaketh immediately to our spirits, that we can say as they said, *Iohn 16. Now thou speakest plainly, and speakest no parable*; we understand thee fully: so till the Holy-Ghost speake to us, we are in a cloud.

cloud, God is hid from us, we cannot see him clearly; but when we have this Spirit of Adoption, to give us this witnesse, then we beleeve plainly indeed. Therefore in *Isai. 57. 19.* saith the Lord, *I create the fruit of the lips, Peace, &c.* That is, the Ministers may speake peace to you, but unlesse I goe and joyne with the Minister, except I adde a power of mine owne; that is, such an Almighty Power as I used in the Creation, it shall never bring peace to you. I create the fruit of the lips; that is, the words of the Minister to be peace, otherwise they would be uneffectuall. Therefore, I say, there must be a worke of the Spirit, to perswade a man in such a case. And you shal finde by experience, let a Minister come to them that are in despaire, they will not apprehend the promises; though we use never so cleare reasons, though we argue with them never so long, and never so strongly, we shall finde that all will doe nothing, it will be but labour spent in vaine, till God himselfe open the clouds, till he will smile on a man, and send his Spirit into the heart, to give a secret witnesse to him, till there be a worke of his owne joyning with the promises, we finde by experience, that our labour is lost.

It is true, we ought to do this, and every man is bound to look to the Word, for *Faith commeth by hearing*; and to hearken to the Ministerie, for it is Gods ordinance to breed faith in the heart: but yet, till there be a worke of the Spirit, a man shall never be so perswaded, as to have any sure and sound comfort by it.

Now all this is done by the Spirit, it is the wonderfull worke of God: for when Christ is propounded to

Isai. 57. 19.
opened.

All arguments
without the
Spirit prevaile
not.

Eph. 1. 19.
opened.

As great a
work, to move
the hearts to
take Christ,
as to raise
the dead

men, when he is offered, as we have often offered him to you ; we have shewed you what accessse you have to him, that no man is excluded, that he is offered to every creature under Heaven; we have shewed you the generalitie of the Promise, that it takes in all, that you are contained under it, that you may apply it to your selves ; I say, when all this is done, yet when a man comes to performe this, to apply it to himselfe, he is no more able to do it, than a dead man is able to stirre himselfe. Therefore the same power that raised Christ from the dead, is required to work faith in our hearts, as it is in *Ephes. 1. 19.* *According to his mightie power which he wrought in Christ, when he raised him from the dead.* So that it is as great a worke to move a mans heart to Christ, as to put life into a dead man ; we are as unapt and backward to it, as a dead man is to receive life. For what else is the reason, that when we preach Christ to you, when he is offered to you, that there be so few that are affected with him, that there be so few that take him ? Doth it not shew, that you are dead ? Yea, so dead, that unlesse God call you, and that there be a mightie worke of the Spirit, the hearts of men will never answer unto us. Therefore that is required as a condition in all them who will come, *Acts 2. 39.* *So many as the Lord our God shall call :* that is, when we preach, except there be a secret voice of the Spirit of Christ speaking to your hearts, as we doe to your eares, and saying, *Come and take Christ,* no man will come. We see Christ said to his Apostles, *Follow me ;* and presently they followed him : (for it was not the outward voyce that did it, there was a secret voyce

voyce within) so when God shall call men to take Christ, then they doe it, but not before. That word that is used, *Luke 14. 23. Goe and Compell* them to come in, *that my house may be full*, it intimates a great backwardnesse in us. When men are compelled, it shewes, that not only the arguments are strong & forcible, but that there is a great backwardnesse in men, that they must (as it were) be constrained, that they must be put on it by force, and against their will; such is the unaptnesse that is in men.

So saith Christ, *No man can come to me except the Father draw him*. That phrase of the Holy Ghost shewes, that there is an extreme backwardnesse, that if they be not forced to come (as it were) they will not doe it; not but that when a man is once wrought upon by the Holy Ghost, he commeth of himselfe; but that phrase is used onely, to shew that backwardnesse that is in man by nature. For when the Holy Ghost hath wrought upon the will, and hath turned that, then a man commeth upon his owne legs, and is moved from an inward principle of his owne: therefore men are so *drawne*, that withall *they runne after him*, as it is *Cant. 1.* but it shewes this thing for which I have used it, that there is a wondrous backwardnesse in all of us by nature, and that this must be done by a great worke of the Spirit.

Therefore the Apostle *Paul*, in *Ephes. 1.* in all the former part of the Chapter, to the 18 Verse, having declared the great myserie of salvation, he takes himselfe up on the sudden, and begins to thinke with himself, though I shew you all this, it is to no purpose,

Luk. 14. 23.
opened.

That men are compelled to come in, what it implies.

What is implied by drawing.
John 6. 44.
opened,

How the Holy Ghost draweth.

if God send not the spirit of revelation, &c. Therefore he lifts up his heart to God, beseeching him *to give them the spirit of revelation, to open the eyes of their understanding, that they might see the hope of their calling, and the riches of their inheritance with the Saints.* So should Ministers learne to doe, to pray for the people, that God would infuse, and send his Spirit into their hearts, that they may be able to perceive these things effectually, with a right apprehension to see the secrets of God in them: you also should goe to God, and beseech him to help you with his Spirit, that so you may be able to apprehend these things, and that they may be powerful to work the same thing for which we deliver them to you: and so we have shewed you these three things; first, what effectuall Faith is, namely, in shewing you why it is called effectuall Faith; secondly, wherein the efficacie of Faith consists; and thirdly, how it is wrought.

⁴
Why God will
accept no
Faith but that
which is effect-
uall.

¹
Because else it
is not Faith,
because it is
dead.

Simile.

Now last of all, we are to shew you the reason why God accepts no Faith but that which is effectuall: And there is good reason, why no Faith should be accepted of God, but that which is effectuall.

First, because otherwise it is not Faith at all, if it be not effectuall; and if it be not Faith, it is no wonder that he doth not accept of it. I say, it is no more Faith, than a dead man is said to be a man: you give the name of a man to him, yet he is not a man; no more is Faith that is not effectuall, any Faith; it hath onely the name of Faith, and there is no more in it: but as dead Drugs, which have no efficacie in them; Or as dead Plants, or dead Wine which is turned into Vineger,

Vineger, it ceaseth to be Wine, it is no longer Wine, but Vineger; so it may be said of ineffectuall Faith, it is not Faith, it hath the name and the shadow of Faith onely, and therefore God accepts it not.

Againe, God will save none, unlesse they be reconciled to him, and be such as love him; for that condition is every where put in: *All things shall work together for good to them that love him*; and, he hath prepared a Crowne for them that love him. Now if Faith be not effectuall, there will be no love; and if love be necessarily required, God cannot accept that Faith that is ineffectuall.

Againe, if God should accept of a Faith that is ineffectuall, the Devils have such a Faith, by which they apprehend the Word, and a Faith that brings forth effects, for they feare and tremble; but this is not the Faith that purifieth the heart, it is not an effectuall, it is not a purging lively Faith.

Againe, Christ receives none but them that denie themselves, and are willing to *take up their crosse and to follow him*, that *mortifie the deeds of the body by the Spirit*. Now, an ineffectuall Faith doth none of these; and therefore that Faith that saveth, must be a working Faith, or else these things should not be necessarily required.

Againe, it was Christs end, in comming into the World, *That he might destroy the workes of the Devill*; and, *for this end hath the grace of God appeared, that men should denie ungodlinesse and worldly lusts*; and for this end did he give himselfe, *to purifie to himselfe a people zealous of good workes*. He comes to be a King, as well

²
Because such Faith hath no love.
Rom. 8. 38.

³
Because the Devils have such a Faith.

⁴
Because it works no mortification.

⁵
Because else Christ should lose the end of his comming into the world.

6
Good works
are the way
to salvation.

Mat. 26. 35,
36.

Use 1.
To trie our
faith, whether
it be sound.

Simile.

as a Saviour, to rule among his people, to have men obey him; which could not be, if faith were not effectuall, if it did not purifie the heart, and enable men to denie all worldly lusts, *and to live soberly, righteously, and godly in this present world.*

And last of all, good works are required of necessity, as the way to salvation, *Ephes. 2. 10. We are Gods workmanship, created in Jesus Christ unto good works, which he hath ordained that we should walke in them.* Good works are required of necessity; God judgeth us according to our works, *Rom. 2.* and at the last Day, the reward is pronounced according to that which men have done; *When I was in prison you visited me, when I was naked you clothed me, &c. Math. 26, 35, 36.* And if they be required for necessity, then it is not a dead, livelesse, workelesse faith, but a powerfull, energeticall faith, a faith that is stirring and active, a faith that is effectuall, which God requires, without which we cannot be saved. We come now to make some use of what hath been said.

First, if God accepts no faith but that which is effectuall, it should teach us not to be deceived in a matter of so great moment; it should teach us to look to our faith, to consider whether it be a right faith, or no. If a man have Evidences, upon which his Lands and whole estate dependeth, if one should come and tell him that they were false Evidences, it would affect him, he would at the least be readie to look and to examine them; and yet these are matters of lesse moment.

If one be told that his Corne is blasted, that all the Trees in his Orchard are dead, that all his Money is counter-

counterfeit, a man would look even to these things; a man would have that which he hath to be sound, and not counterfeit: and shal not we then look to the faith that we have, upon which the salvation of our soules depends, seeing God accepteth none unlesse it be sound, and seeing there is so much counterfeit faith in the world? It should teach us to looke about us, and consider what our faith is: For, as *S. James* saith, Faith without works cannot save us, *what availeth it, my brethren, if a man say he hath faith, and hath not works? Can his faith save him?* So I say to every man in such a case; thou that thinkest thou hast faith, if there be not works too, if it be not effectuell, if it be not a lively faith, will such a faith save thee? If a man should come and say to one that brags of the Balsome or Drugs which he hath (that are dead, and have lost their efficacy) Will such a Balsome heale thee? If a man have a gilded Target made of Paper, a man may say to him, Will that Target defend thee? And so I say, when a man hath a counterfeit faith, Will such a faith as this save thee? It will not save you: you may please your selves in it, as a man is pleased with a false Dreame; but when you are awaked, you shall finde that you are deceived. Learnetherefore to consider of your faith, to see if it be effectuell.

When the Lord proclaimed himselfe to be a *mercifull God, forgiving iniquitie, transgression, and sinne*; yet it is added, *He will not hold the wicked innocent.* So when we have said so much of faith, and that faith saveth; yet know, that it must be a working faith that saveth us: it must be such a faith as purifieth the heart,

it

Iam. 1. 14.

Exod. 34. 6, 7.

it must be such a Faith, that may shew it selfe in fruits worthy amendment of life. And therefore *S. Iames* taketh so much paines in this case, as you shall finde in his first Chapter, and the beginning of the second; he layeth downe Rules, and tells them, That if they keepe the whole Law, and yet faile in one point, they are guiltie of the whole.

Ob. Now having dealt so strictly, some might be readie to object; God is mercifull, and I shall be saved through Faith.

Ans. It is true (saith he) if you have a right Faith, you shall be saved by it: but yet know this, that unlesse your Faith be such a Faith as enableth you to doe what I say, it is a Faith that will doe you no good, it will not save you; for though Faith saveth you, yet it must be such a Faith as worketh. And that he proveth by many arguments; (it is a place worth the considering, and fit for this purpose) I say he useth some arguments to prove, that that Faith which is not effectuall, will not save us.

As first, saith he, if a man should say to one, *Be warmed, or be filled*; as this is but vaine liberalitie, when as yet a man doth nothing: so, for a man to profess that he beleeveth in Christ, and yet doth nothing for him, it is a vaine Faith.

Secondly, some man might say, *Then hast Faith, and I have workes, shew me thy Faith by thy workes.* That is, if a man have Faith, he will shew it by his workes. As if he should have said, If the Sunne be the greatest Light, let it give the greatest splendor; if the Load-stone be of such a vertue, let it shew it, by attracting the Iron to it:

So

Five arguments of Saint Iames against worklesse Faith.

1. It is vaine.

2. True Faith is working.

Note.

So if thy faith be effectuall, shew it by thy works; that is, if thy faith be a true faith, it must be a working faith, or else it is nothing, God will not accept it.

Thirdly, unlesse it be a working faith, an effectuall faith, the Divels have the same: *Thou beleeve'st that there is one God, the Divels doe the same, and tremble.*

Fourthly, - if any man could be justified by faith without works, *Abraham* might have bin so justified; but *Abraham* was justified by his works, that is, by such a faith as had works joyned with it. And not *Abraham* only, but *Rahab* (that is another example) for it might be objected, *Abraham* indeed beleeved, and was justified by works; but *Rahab* had no works, shee was a wicked woman, and therefore was justified by faith.

To this therefore he answereth, that she had works, or else she could not have been saved, unlesse she had such a worke as that, in sending away the Messengers, her faith could not have justified her. Indeed that was a great worke, for she adventured her life in it.

And lastly, faith bee, *as the body without the soule is a dead body*, a stinking carrion, there is no preciousnesse nor no excellency in it: *so faith without works is dead.* Therefore look to your faith, do not think that a faith that meerly taketh Christ, and beleeveeth in him, that it is a faith that shall justify you. Let all these arguments perswade you, that if it be not a working faith, it shall do you no good. Therefore let this be the first use, to consider whether it be effectuall or no, by the working of it.

The second use that we may make of it, is this: Hence we should learn to judge of our estates and conditions,

³
The Devils
have such a
faith.

⁴
None were
ever justified,
without works.

⁵
It is a dead
faith.

Not to be-
leeve all that
say they have
faith, nor all
that say they
have none.

A^{ct} of faith
double.

Simile.

A man may
have faith,
though he
want feeling.

Of those that
say they have
faith, and
have none.

conditions, by the efficacy of our faith: for if no faith be received but that which is effectuall, then it be-
hooves us to looke to the working of our faith.

Againe, if God accept no faith but that which is effectuall, hence we may learn also not to beleeve all that say they have faith, nor to beleeve all those that say they have none. As for those that say they have no faith, yet if we see the fruits of faith in them, that they have those things that faith brings forth: If you see a man that complaineth he beleeueth not, yet if he love the Saints, if he endeavour to keepe Gods Commandments, if he continue not in any knowne sinne, if he do not dare to omit holy duties, nor to slight them; certainly this man hath faith, for we finde the effects of it there: although he have lost one act of his faith, which is the comfortable assurance of a good estate, yet if the first act, by which he resteth upon Christ, & by which he taketh Christ to himself, be there, we may conclude there is faith. When we see smoake, and feeble heat, we say there is fire, though we see no flame: so when we see these fruits in a man, we may boldly say he hath faith, though he hath not such a reflect act, as to know himselfe that he hath it, and so to have a comfortable assurance of his condition.

On the other side, if a man saith he knoweth and is perswaded that his finnes are forgiven, his conscience is at rest, and yet for all this we finde no workes; I say this man hath not faith, for there wants the efficacy of it: So that as the two sonnes in the Gospe!, one said he would goe into the Vineyard, and did not; the other said he would not goe, yet afterwards he repented, and
went:

ent: so it is with these two; The one saith he hath no
th, and yet for all that we see he doth the things that
th requireth, we see the efficacie of faith in him: A-
ine, the other saith he hath faith, and yet doth not
ing forth the fruits of faith, he doth not shew the
icacie of faith in his life; the one shall be justified,
e other shall be condemned.

As when we take two Drugges, or two Pearles, &c.
e one hath lost his colour, seemeth withered and
ad, so that to the outward view it hath lost all, yet
hath its efficacie still, that such a thing should have;
e other looks very faire, and hath a right colour and
ell, but it hath no efficacie in it: we say, one is a live-
Drugge, and a good one, and the other a counterfeit:
; when one man complaines that he hath no grace;
at he is an hypocrite, and yet he brings forth fruit
orthy amendment of life, and we see the working of
s faith; I say, this is true faith. On the other side, he
it makes a shew of faith, and yet wants the efficacie
it, he hath no faith. We should learn thus to judge,
men profess they have faith, and we finde it not
their workes. It should teach both civill men and
pocrites to know their estates, for it discovereth
th. For when the civill man commeth, and seeth
at he doth much of the second Table, and little of
e first; and the hypocrite againe doth much of the
st, and little of the second: let them consider, that
th enableth a man to have respect to all Gods Comman-
ments; it workes a generall change. And as this is
e for the substance, so it is also for degrees: for if
od accepts only effectuall faith, then so much efficacy
and

Simile.

Psal. 119. 7.

Use 2.
To justify the
Doctrine of
Good works
against the
Papists slan-
ders.

Difference
betweene us
and Papists in
the Doctrine
of justification.

Justification
double.

and so much working as you find in any man, so much faith there is. If there be no workes, there is no faith; if the workes be few, the faith is a languishing faith; if the workes be many, the faith is great and strong. That is the second use we should make, to learn to judge aright of our selves and others.

Thirdly, if it be onely an effectuall faith which God accepteth, then this justifieth our Doctrine against the Papists, that say we teach, that onely faith justifieth, and require no good workes. I say, wee teach, that not a naked, but an effectuall faith doth it. So that all the difference betweene them and us is this, we agree both in this, that workes are necessarily required to salvation, *that no man shall see God without them, without purenesse of heart, and integritie of life.* Wee say, except men *mortifie the deeds of the body by the spirit, they shall dye*; and, *there is no condemnation to them that walke not after the flesh, but after the Spirit*: That is, there is a necessity put upon men to walke after the Spirit: in this wee agree, but here is the difference: They say, that faith and workes both are required to justify; wee say, that nothing is required but faith, and that workes follow faith: we say, faith indeed is working, and produceth such effects; so that whereas they say faith and workes, wee say faith onely, but it must be an effectuall faith, a working faith.

Ob. If they object that place of *S. James, Wee are not justified by faith, but by workes.*

Ans. I answer, that there is a double justification; there is a justification of the person: so was *Abraham* justified by faith, as *Saint Paul* expresseth it, *Rom. 4.*

But

But then there is a second justification, a justification of the faith that *Abraham* had, he Iustified his faith by his workes, he shewed that he had not a dead faith, a livelesse faith, a faith without workes, but that he had a lively effectuall faith : for he added workes to his faith, his workes wrought together with his faith. So that if the question be, Whether *Abraham* was a hypocrite? His workes Iustified him that he was none. If the question be, Whether *Abraham* was a sinner, His faith Iustifieth him, and shewes that he was made righteous through faith. So there is a Iustification of the person, and a Iustification of the faith of the person, as when a man is said to Iustifie such an action, or such a cause, the meaning is not that he will make that Iust which was unjust before, but he will make it appeare to be Iust: so *Abraham* was declared to have a Iustifying faith, by that power and efficacie it wrought in him in offering up his sonne.

Ob. Againe, it is objected out of that place, that by *workes faith is made perfect*; therefore it seems that faith is nothing alone, if workes be not Joyned with it.

Ans. I answer, that when it is said that faith is made perfect by workes, the meaning is, that faith is made good by works; the perfection of faith is declared by workes. As one that professeth that he hath an Art, and that he is able to doe this and that; if hee doeth worke wherein his Art is shewed, if he make any artificiall worke, by that he maketh good his Art. Or, as when we say these Trees are good, because they have sappe in them, they are not dead Trees. Now the

Note.

Simile.

Faith made perfect by workes, what;
Simile.

Tree is made perfect by the fruit; so faith by workes is made perfect. Not that workes put life into faith; the sappe must be first in the Tree, and then it bringeth forth fruit: so there must be first a life in faith, and then it bringeth forth workes. So that when we say that faith is made perfect by workes, the meaning is that workes declare faith to be right, as the fruit doth declare the Tree to have sap.

Againe, if it be objected (as it is by them) that workes and love &c. are to faith, as the soule is to the body: *for as the body without the soule is dead, so faith without workes is dead*: Hence they gather that faith is as the body, and that love and workes are as the soule, therefore faith justifieth not, but workes,

What meant
by these words,
*Faith without
workes is dead.*

Ans. To this I answer, they take the comparison amisse: for the scope of it is this; as a soulelesse body is nothing worth, it is dead, and no man regardeth it, so is a workelesse faith: The meaning is not that workes are as the soule, and faith as the body: but, as a man, when he looks upon a carcasse, and seeth no life in it, no pulse, no motion, no sense, such a body is nothing worth: so when we see a faith without motion, that hath no pulses, that hath no expression of life in it, such a faith is of no worth.

Ob. But you will say, If we be not Justified by workes, to what end are good workes required?

Why good
workes are re-
quired, seeing
they justifie
not.

Ans. I answer, there is end enough, there are motives enow: Is not love a ground strong enough to bring forth good workes? When this obiection was made to S. Paul, *Rom. 6*, If Grace abound, why may we not sinn the more? for Grace aboundeth as sinn aboun-
deth:

deth: hee might easily have answered; Except you doe your good workes, you cannot be saved: but hee saith, *How can we that are dead to sin live any longer therein?* That is, when a man is once in Christ, there will be such a change wrought in him, that he shall find Christ killing sin in him, and he shall be raised againe to newnesse of life, in so much that he must of necessity doe it; there will be love in his heart, that will set him a worke, that will constraine him: therefore saith he, are you not baptized into Christs death? That is when a man is in Christ he is dead to sinne, as Christ died for him: so that though there be no such motives as for a man to get heaven by his workes; yet upon the taking of Christ, there is a love planted in the heart, there is a change wrought in the heart, so that there is an aptnesse in it to doe good workes: so that now a man *delighteth in the law of God concerning his inward man*: he desires nothing more to be employed in it, *it is meate and drinke to doe the will of God*. Is not this enough to move us?

Againe, though good workes be not required for Justification, yet this may be a motive: God rewards us, he chastens and afflicts us according to our workes 1. Pet. 1. 15. *Wee call him father that judgeth every one according to his workes*: That is, if our workes be good he is ready to reward us; if we faile, hee is ready to chastise us, as a Father doth his children therefore let us *passee the time of our dwelling here with feare*. So that the Saints, after they are in state of grace, they may contract a kinde of guiltinesse unto them, so that they may make their Father angry, they

1. They evi-
dence our right
in Christ.

2. God rewards
according to
our workes.

3. Good works
necessary,
though not to
justification.

Different rise
of good works
in Papists and
us.

An hypocrite
cannot doe
things out of
love to God.

Use 4.
To labour to
grow in faith
and assurance.

may feele many effects of his displeasure, though they shall not lose his favour for ever: and the more our good workes are, the greater is our reward.

Againe, we require good workes of necessity as well as the Papists: we say you must have good workes or else you cannot be saved; so that except you have repented, except you have love as well as faith, except there be a change of heart, Christ is not in you.

We require good workes with the same necessity, onely they have a different rise, they rise from different grounds. When the Papists are asked, What should move a man to doe good workes? They say it is by way of merit, to get heaven; and that is it that maketh all their workes to be of no worth. For take any naturall man, he that hath the most impure heart, may not hee, to escape Hell and to get Heaven, doe all the workes that the Papists require, and for the same end that they require them? May he not give almes, &c? But to doe it out of love, that is a thing that no hypocrite is able to reach unto: And therefore wee say, that the meanest worke, even the *giving of a Cup of cold water*, is a good worke if it proceede from love: whereas, take the fairest worke, that hath the greatest glory and splendour, though it be a Martyrdome, if it come not from love, if it be not a fruit of faith, *If a man give his body to be burned, & give all that he hath to feed the poore, 2 Cor. 13. 1.* if it come not from love, God acceptis it not. So much for the third use.

The fourth use that we shall make of it, is this: If nothing bee accepted, but that faith that is effectuall, we should learne hence, that if we will grow
in

in ability to work, if we will grow in obedience, we must grow in faith: for all efficacy must come from faith, for it is only the effectualness of faith that God requires. That is, if there be any effectualness in man, that comes not from faith, God requires it not: for it is the efficacy of faith which God requires. Therefore if we will be enabled to do the duties of new obedience, labour to grow in faith, that must enable us to do what we do: if we have not the ground, all that we do is in vain. Therefore when we find any coldness; any weakness in the graces we have, any languishing; increase faith, and all other graces will grow. If you find you cannot pray, when you find your hands weak, and your knees feeble, that you can not run the wayes of Gods commandments, strengthen your faith, labour to increase your assurance. When the branches are weak and withered, we use to dung the root: so in this case, labour to strengthen your faith: for that will enable you to do much, it is all in all.

This will be of much use to us many cases. When a sin is committed, we should labour now to recover our selves out of that relapse. What is the way? By labouring to get assurance of the forgiveness of it. Go to God to strengthen thy faith, that is the way to get out of sin.

If there be a strong lust that thou art to grapple withall, & which thou canst not get the victory over, the way is to go & increase faith, to encrease assurance, for the more faith increaseth, the more love, the more the heart is inclined to God: for faith turns the bent of the heart from pleasures, & profits, from a desire of

What course
to take in
weakness of
grace.

Labouring to
strengthen
faith, of much
use.

1. In getting
assurance of
pardon after
sinne is com-
mitted.

2. In conflict
with strong
lusts.

the praise of men, to *God*: So that the more faith, the more ability there is to strive against the corruption that is in you.

3. In want of
graces.

Again, if a man find he wants patience, he wants thankfulness, the way is not to looke on the Vertues, to read morall Writers, but go and strengthen thy faith and that shall enable thee to do wonders: otherwise we water the branches and let the root alone.

How Ministers
should build.

Thus should we Ministers doe, lay this maine foundation, to build up our hearers in this, and the rest will follow. This *S. Paul* did that was the great Master-builder, he layes down in all his Epistles the foundation of Faith: in his Epistle to the *Romanes*, to the *Ephesians* to the *Colossians*, to the *Galatians*; and after that he deduceth particulars, and buildeth on it: So your maine businesse is to consider whether you have faith, to get assurance of that, and when you have that, then strive against particular vices, and adorne your selves with particular graces: For, because you labour not to have this maine grace, this root and foundation of all the rest; I say, this is the reason why those good motions that you have put into you by the Holy Ghost, those motions that you have in the hearing of the Word; and the good purposes that you take to your selves, come to nothing, because they have not faith for their ground.

Why good
purposes in
many come to
nothing.

That generall of faith must goe before these particulars: Though the Plants be good, yet if the ground be not good, and connaturall, where they are planted, they will not grow. Therefore we find it ordinarily, that when men have resolutions to give over such

and

and such finnes, to leave such and such vices, their wicked company, drinking, gaming, and the like; it may be it holds for a day or two, yet it comes to nothing, because the main foundation is not laid, they goe to worke without faith: when the ground is flesh, and the worke spirituall, how can it live? for every thing lives in its own element; and these motions in them, are as the fish out of the water: and as the fire, when it is out of his place dyes and is extinguished, so these good purposes, when they are not particulars that arise from that generall of faith, they are in the heart as a thing out of its own element, and therefore they perish. Therefore when you have these purposes, know that they will come to nothing, if you take not the right course. Therefore labour to beleeve the promises, to be assured of salvation, that you are translated from death to life by an effectuall faith: when this is done, you shall find that your purposes will hold, and till then they are in vaine.

And so againe, this should teach us, seeing all depends upon faith, when we come to search, to consider what assurance we have, that so we may goe the right way to worke. For commonly, when we consider our estates, we looke what fruits we have, what sincerity hath appeared in our life, and if we find that weake, we commonly conclude that our faith is weak also; and so the weakenesse of our sanctification weakeneth our assurance; but we should goe another way to worke: When we find a weakenesse, we should goe to the promises, and strengthen our assurance: for there be two wayes to increase assurance.

To looke to
faith in our
search.]

Two wayes to
increase assurance.

One is by the promises, the sure word on which faith is built.

The second is by the fruits of sanctification in our selves.

Now when we finde these languishing, we should goe to the first, and the other will be increased by it. Faith worketh in you sanctification, & maketh you to believe the promise. As exercise begets health, and we are made fit by health for exercise: or as acts beget habits, and habits are meanes to exercise those acts, so assurance grounded upon the promises, it enableth, and enlargeth, and encreaseth sanctification, and sanctification increaseth assurance: but first see faith, and then the other as fruits of it: If you find a weakenesse in sanctification, labour to strengthen your faith, and that will increase it: for that is the ground of all

F I N I S.



OF
EFFECTUALL
FAITH.

The Third Sermon.

1 THESS. I. 3.

Remembring your effectuall Faith, &c.



IN the fifth place ; If nothing please GOD, if hee accepts of nothing but what comes from effectuall faith ; then wee should learne hence to judge aright of our workes : for what workes soever wee doe, they please GOD no further than he seeth and findeth some faith in them. The Use before shewed us how to judge aright of our faith ; this teacheth you how to judge

Use 5.

To learn to
judge aright
of our workes.

judge aright of all the works you doe, that you doe not mistake in them. For men are very apt to judge amisse of what they doe in this case.

There be many works that have a specious and faire shew in the view of men, and perhaps in your own opinion: But if there be not faith in those works, God regards them not: as *James 2. 22.* when *Abraham* did that great worke, in offering his son (which was the greatest worke that ever hee did; and the greatest worke that is recorded in all the Booke of GOD) yet faith the Apostle there, *Doe you not observe how faith wrought with his workes?* That is to say, if faith had not set him on worke to doe this, if faith had not beene the Spring to set his wheele on going, GOD had not accepted this, So doe whatsoever you will, further than faith workes with you in all that you doe, God regards it not.

God accepts
our workes no
further than
he findes faith
in them.

Therefore you shall observe in *CHRISTS* answer to the Woman of *Canaan* in her earnest prayer, in coming to *CHRIST*, her fighting and striving against the Devill, her tendernesse to her daughter, her holding out so long as shee did; all this *CHRIST* lookes over: But when he comes to give his censure of worke, of her carriage; *Oh woman, great is thy faith*, saith he. That was it that set a great price upon her worke: *Math. 15. 26, 27.* So take the most excellent, the greatest workes that can be performed, GOD sets them at no higher a price then hee finds faith in them: hee weighes by that: so much faith as is in them,

so

so farre he accepts them, so farre hee regards them. Looke in *Heb. 11.* you shall find many glorious works set down. All the great workes that *Sampson* did, all the woorkes that *David* did, the workes that *Gedeon* did, the workes that *Barnsh* did, the worke that *Moses* did, and so along; you shall see there, that there was nothing in all these workes that was regarded, but their faith: all is imputed to faith. And therefore, when you goe about any thing, labour to see faith set you aworke; and know, that as much faith as there is in any worke, so much GOD regards it, and no further. *Jacob* had done many good things that pleased GOD, yet GOD, when hee would put a marke of his favour upon him, when hee would call him *Israel*, when he would change his name, it was for that great worke of faith, when he prayed all night, when he would not give over, when hee would not let him goe, when hee prevailed with GOD by faith; now faith GOD, *Thy name shall bee called Israel.* (As if he should say) Now I will put a name of honour upon thee: Why so? Not because there was more in that worke, simply considered, as it was a worke; but because there was more faith in it. And it must needs be so: for GOD doth not as men doe, who accept the giver for the gift. If a man come to you with a great gift, you will accept his person for it: But GOD accepts the gift for the givers sake: though the gift be never so small; if the giver be such as beleeves in him, if his affections be right, if he doe it out of a right ground

God accepts
the gift for the
giver.

To do a thing
by faith, what.

Godlinesse,
what.

ground ; that is, if he doe it out of a ground of faith, he is accepted whatsoever it be. Indeed otherwise whatsoever we doe we may call it by our own name ; we may say, he is a patient man, or he is a temperate man, or these are works of justice, or workes of temperance : But we can never call it godlinesse, except it rise from faith, except it come from this ground ; because indeed it is not done to GOD. (Marke it) I say, ~~rather~~ than a man doth a thing out of faith, he doth it not to God. For to do a thing out of faith, is nothing else, but when out of perswasion of Gods love to me I do this thing meere for his sake whom I have chosen, to whom I give my self ; one that I know loves me ; and therefore, though there were no reward for it I would serve him. This is a work of faith. Now, I say, this is properly godlinesse. And therefore in a *Pet. 1.* when the Apostle had named *Patience* and *Temperance*, lest we should mistake (as if he should say, There be many vertues of this nature among men, that belong not to GOD) Therefore, saith he, *Add godlinesse*, that is, Let it be such as becomes a godly man to do. Godlinesse is that which is done to GOD ; such things, and such qualities as have an eye and respect to him, such things please him. What if a man should doe never so much ? if it please not God it is lost labour. It is said *Heb. 11. 6.* that *Henoch pleased God*. Marke how the Apostle reasons : (saith he) *without faith it is impossible to please God* : therefore, in that he is said

said to please G O D, it must needs be through faith. You know it is said *Rom. 13. Whatsoever a man doth, if it be not of faith,* and love, God looks not to it; you know there can be no love without faith.

Consider but how it is with your selves; If a man should doe any thing for you, you know he may have many other ends, he may doe you many a great good turne; yet if you be perswaded this comes not out of love to me, nor of true respect to mee, you regard it not whatsover it bee. If it be but a small thing, if be done out of love, you respect it. So it is with God, workes that come from faith and love (for those I reckon to be all one) those hee respects wondrously. Therefore we should learne to judge aright of our workes, it will helpe us against that position of the papists, and also against the common opinion of men.

Every man thinks that Almes-deeds, doing good to the poore, and doing glorious things, &c. that these are good workes, when as common actions they exclude, as if they were not good workes. But it is not so; we may doe the greatest workes of this nature, and yet they may have no excellency in them at all.

Againe, the very ordinary workes of our Calling, ordinarie things to men, ordinarie service from day to day, if it come from faith, if it bee done as to the L O R D, he accepts them, and they are good workes indeed. This use we ought to make of it: If G O D regard not any thing but faith,

We must reckon common actions in our callings to be good workes.

faith, we should not be deceived in our works which we doe.

Use 6.

To try if we have faith.

Againe if faith be such a thing, that no workes are accepted without it, that no branch will grow, except it come from this roote; if there bee no salvation without it, if it be a thing that is most profitable for us; if thou saist now, How may I know whether I have faith or no? I may be deceived in it. When we hang so much upon this peg, we had need be sure that it be strong, and that it will hold us. I will therefore make this present use, in shewing what the signes of this faith, and what the characters of it are, that you may learne to judge aright, whether that faith that sets all the price upon your workes be a right faith, or no: you may know it by this.

1. Triall. A secret perswasion of the Spirit.

Where there is a true faith, there is a secret perswasion wrought in the heart; whereby GOD assures you that he is yours, and you are his; as you have it *Rev 2. 17. To him that overcometh, will I give that hidden Mannah, and a white stone with a new name written in it, that hee onely knowes that receives it:* (that is) That is one thing by which yee shall know whether you have true faith or no. Have you ever had any of that hidden *Mannah*? (that is) Have you had such a secret perswasion, which hath beene as sweete as *Mannah* to you, which you have fed on, as they fed on *Mannah*; which gives you life, as *Mannah* gave life to them? onely he sayes it is a hidden *Mannah*, it lyes not abroad, others see it not, but it is

Hidden Mannah.

Mannah

Manna that your hearts secretly feed on. So that wouldest thou know whether thou have faith? Hath God given thee such a stone with a new name written in it? that is, the stone of absolution: as the manner was among the *Athenians*, among the old *Grecians*; that the sentence of absolution was given by white stones, as the sentence of condemnation was by black stones: So (saith he) God will give him such a secret testimony that hee is acquitted, that when he is called in question (as they were, that they knew not whether they should dye or live; in that case if they had the white stone, such a man was absolved: So I say) Hath God given thee such a stone, with thy name upon it? Hath he given you such a stone as you know in the secret of your heart, such as none knowes but God and your selves? (that is) Hath he ever opened the Clouds? hath he ever shewd himselfe to you? hath he cast a good looke upon you? hath he *made your hearts glad with the light of his countenance in his Beloved?* (for such a secret worke there is of the Spirit, by which God cheereth and comforteth the heart of a man:) that is his manner in working faith.

White stone,
what it signifies

After the Law hath beene a Schoole-master to a man, after there hath beene such an inditement, that he hath beene brought in question of his life, when there hath beene a great storme then he comes into the heart, as he did into the Shipp, and all is quiet. I say, that is his manner, he comes into the heart after such a manner,

Gods manner
of working
faith.

A like trouble
of Spirit in
conversion not
necessary to all.

manner, and speakes peace to a man. Have you ever found this worke in your selves, that after much trouble and disquiet within, GOD hath spoken peace to you, that he hath said to your soules, *I am your salvation?* Not that that is absolutely required, that there should be such a trouble going before: For although it be true, that hee never speakes peace, but when there hath gone some trouble, but when there hath gone some convincing of the spirit before, which convinceth a man of sinne? yet this you must know, that still the promise is made to the comming, and not to the preparation. And therefore if a man be at his journeyes end, it is no matter how he came there: If a man find that hee bee in CHRIST, and hath had such a testimony, from his Spirit, though hee have not had such a worke of humiliation, as perhaps he expects, yet know that the promise is made to that. And if you have that which the promise is made unto, is not that sufficient? It is true as I said, you must have it really, you must have it in good earnest, there must goe alwayes a worke of humiliation before the testimony of the Spirit. But mistake not: that turbulent sorrow, that violent disquiet of the minde goes not alwayes before. For example; Take two men, the one is arrested and condemned, and brought to the point of death, he makes account of nothing else: A Pardon comes to this man, and hee is saved; there was great trouble went before, and he was wondrously affected when the pardon came: But

DOWN

now there is another man that is guilty of the same offence, & he knowes certainly that he shall be called in question, and he is sure to lose his life, unlesse his peace be made. Now before this be acted, before that indeed he be put in prison, before that indeed he be condemned, and before his head be brought to the block, he is certified that a Pardon is come out for him. This man knowes his estate as well as the other, and he knowes he had perished without a Pardon, as well as the other; and he makes as much account of his Pardon as the other, and will not let it goe for his life as well as the other.

Now, both these are pardoned, both are sure of life but there is a different manner in doing it. The one man was affected and much stirred before, he was put into a wondrous affright before: The other man is convinced of the danger he is in, as well as as hee, although hee be not put to that extremity of sorrow, though he be not brought to so neere an exigent as the other. So if a man be convinced of sinne, if a man know in good earnest, thoroughly, what the danger is that he must perish, if he have not his Pardon: Now I say. if thou have such a testimony, build upon it: For it is true, that God before he comes in the soft voyce, he sends a winde before, that rends the Rocks downe, that brings downe the Mountaines there, so much as makes the way plaine, before he can come in the soft voyce. I say, if the Mountaines be broken down (after what manner soever it be) that is enough doe not stand on that; be sure of this, that if there come a soft voyce, thou hast reason to beleeve that,
O what-

whatsoever preparations were before, which are diuers: for God workes sometimes after one manner, sometimes after another.

Soft voyce
what.

But now, what is this soft voyce? that I may a little further come to explaine that: for certainly if he come in the soft voice, that is, the voyce of the Gospell, you are sure. But what is it?

A Part of the
soft voyce a
clearing of the
promise.

I take it to be this. One thing is, when there is a clearing of the promise, (for the voyce is the very Gospell it selfe:) Now when we preach the Gospell to me, & open the promises of salvation, and of life if God doe not joyne with us now, & cleare the to you, by kindling a light within, that you see the meaning of them; except he, I say, doe thus joyne with us, you shall not be able to build upon these promises. Therefore, that is one thing that God must doe: For though it be true, the Word is neere you, that you need not goe up to heaven, nor down to hel to fetch it, (for saith *Moses* ~~who didst meet you~~, the promises are neere, ~~in your mouth~~, in the midst of you) yet, except God doe shew them, as cleere as they be, you cannot see the. As when *Jesus* stood by *Mary Magdalen*, he was neere enough, but till her eyes were opened, she saw him not. So *Hagar*, the Well was neere enough to her, but till her eyes were opened, she could not see it. So when we preach these promises, when we lay them open as neere as we can, as neere as may be, yet it must be the worke of the Spirit, to see the promises, to see them so as to believe them and to rest on them. Therefore that is one part of this soft voyce, to open the Gospell unto you.

Luke 24.

There

There is another, which is the immediate testimony of the Spirit, spoken of in *Rom. 8. This Spirit beareth witnesse without spirits: when God comes, and by a secret testimony of the spirit, worketh such a perswasion in the heart, that he is a Father, that he is a friend, that he is reconciled to us.*

But you will say, this may be a delusion.

Therefore you must have both together: know that they are never dis-joynd: God never gives the secret witnesse of his Spirit, he never workes such a perswasion, such an immediate testimony, but it hath alwayes the testimony of the Word going with it; be sure to joyne them, be sure thou doe not sever the one from the other. So that, if you would know now whether you have faith or no, consider whether ever God hath spoken this to you, or no, whether ever he hath wrought this worke in you. For faith, you must know, is wrought in this manner: The Spirit comes, and shewes Christ to you, and not onely shewes you his merits; not onely tels you that hee will be a Saviour, not onely tels you of a Kingdome that you shall have by him; but shewes you the beauty and excellency of Christ, it shewes you what grace is, & makes you love it, & then he shewes you mercy: Out of this you come to long after Christ, and to say, I would I had him: a man comes to love him as the Spouse loves her Husband.

Now to this worke he adds a second: Christ comes and tels a man, I will have thee, he comes and shews himselfe; he discovers himself to a man, and speaks plainly, (as in that place we have often mentioned,

2. Part of the
soft voyce the
immediate tes-
timony of
Gods spirit.

Object.

Answ.

How to know
the testimony
of the spirit
from a delusion

How faith is
wrought.

Whence long-
ing after Christ
comes.

How to know
whether faith be
wrought in us.

A beast cannot
reflect upon his
actions as a
man can.
How to know
that the pro-
mise is cleared
to us.

Ioh. 19.) and faith to him; I am willing to marry thee. When this is done on the holy Ghosts part, & we on our part come to resolve to take him, now the match is made betweene us, and this is faith indeed; when this worke is done, a man may truly say, *This day salvation is come to me.* Now thou art sure that all thy finnes are forgiven, now faith is wrought in thy heart. Therefore if thou wouldst know whether thou have faith or no, looke back, reflect upon thine owne heart, consider what actions have passed thorow there: for that is the next way to know what faith is, to looke what actions have passed thorow a mans heart: a man may know what the actions of his soule are, for that is the benefit of a reasonable soule, that it is able to returne upon it selfe, to see what it hath done, which the soule of a beast cannot doe.

Now let a man consider whether such a thing have passed or no; that is, (marke it) whether on christs part there hath beene such a cleering of the promise, that thou art so built, that, if an Angell from heaven should come and preach another Gospell, if Saint Paul himselfe should be living on the earth, and should preach the contrary, thou wouldest not beleve him. Dost thou see the word so clearly, art thou set upon the Rock (as it weare) that thou canst say in good earnest as the Apostle saith in *Rom. 8.* *I know that neither principalities, nor powers nor things present nor things to come, nor any thing in the world shall ever separate me from the love of God in Christ, &c* that because I have his sure Word.

Again when thou hast such a secret impression of assurance

assurance from his spirit, which will not faile thee, when thou findest this on Gods part, and againe whē thou findest this act on thy owne part; when thou sayst, *I have resolved to take him,* (for a man may know what he hath dōe) *I have resolved to take him for my husband, I have resolved to preferre him before all things in the world, to be divorced from all things in the world, and to cleave to him:* This I know, these acts have passed on Gods part, and this I have done o my part; whē thou findest this wrought in thy self, be assured there is faith wrought in thee; whē the Law hath been a Schoole-master to thee, & whē Christ hath spokē peace, & when thou art built upon him againe, consider if this hath been wrought.

This is the first meane to try thy faith: but because this may be an ambitious meane, a man may be deceived in it; therefore faith doth shew it selfe by many other effects. And therefore we will add to this (which is the very thing wherein faith consists) other signes; and they are five in number.

First, a man must know that there may be many delusions in this kinde, many hypocrites may have great raptures, they may have great joy, as if they were lift up in the third heaven, they may have great and strong perswasion that their estate is good. Sātā is very apt to delude us in this kinde, to put a counterfeit upon us instead of true faith, therefore wee will not content our selves with this, but give other markes, that will not deceive. At this time you are to consider, you that come to the Sacrament, Is it not a maine thing to consider whether you have faith or

The match between Christ and the soule reciprocal.

Five signes of effectuall faith

1. Hypocrites may have great joy and strong perswasion that they are forgiven.

no? What doe you here else? have you nothing to doe with Christ, you have no interest in him; and if you have no interest in him, what doe you with the Elements which present this body and his blood? And therefore you have cause to attend to it. First therefore, if thou find such a worke in thy heart, (for if thou conclude that there is no such work, thou needst not examine further, thou maist be sure that thou hast not faith, but if thou hast such a worke) if thou wouldst know whether it be really or truly, or whether it be a fancy, or delusion, consider:

1. Signe.
True faith puri-
fiethe the
heart.

Faith and re-
pentance put
together in the
Scripture, why:
True faith hath
repentance.

Faith, what is
it.

2. Obedience.

First, if it be true, it purifies the heart: in *Act. 15. 9.* saith the Apostle *Peter* there, *God hath put no difference between us and them, after that by faith he had purified their hearts.* So in *Act. 29. 18.* *And thou shalt preach for givenesse of sins to those that are sanctified by faith.* So that this you must take as a sure rule: if thy faith be true, it purifies thy heart, it sanctifies thee; and therefore you see faith & repentance are alwayes put together. Repent & believe: for they are never disjoyned. If thou find the worke of repentance be not wrought throughly & soundly in thee, if thou find thy heart not purified, if thou be not sanctified, if there be not a sanctified dispositiō in thee, be sure it is a delusion, it is not faith: or if faith be (as you have heard heretofore) a taking of Christ, not as a Saviour only, but as a Priest; and not as a Priest only, but as a king too, it must needs be that there must bee reall obedience or else it is not faith, thou hast not taken him: If there be nothing but a meer assent, as the Papists affirme in another case; for faith is a taking of Christ and a

a giving of our selves to him againe, so that there is a match, there is a bargain, a Covenant between us, as he saith in *Heb. 8. 8. I will make a new covenant with them.* Now a covenant hath two parts: If God doe this for you, you must do somewhat on your part, you must love him and obey him. As in a marriage, the husband doth not only take the wife, but the wife also takes the husband. If faith be such a thing as this, there must needs be a generall reformation of the life, or else it is certaine thou hast not taken him. Therefore know that as there is a *lively hope*, so there is a lively faith: & when it is said to be a lively faith, it intimates, that there is another, that is a dead faith; that is, there is a kind of beleeving, a kind of taking *Christ*, a kind of giving a mans self to him: but yet, (marke it) faith he, it is such an one as breeds no life in thee. Marke if thy faith be such a faith as hath brought Christ to dwell in thy heart, so as the soule dwells in the body, if it be such a dwelling in thy heart, that there be life in thee, for Christ, when he dwells in us, he acts the soul, as the soule acts the body: As the body now, when the soul is there, is able to move, to stirre, to do any thing: so the soule of a man, it falls to the duties of godliness, and new obedience, to all good works; it is *ready* (as the Apostle saith) *to every good work*; it is nimble and ready to go about them, you are *alive to righteousness*. Hath faith so brought Christ into thy heart, that he lives in thee as he did in *Paul*, that thou canst find and say truly, *I am dead to sin, but live to righteousness*? that thou hast *mortified the deeds of the body by the spirit*? that

A Covenant, what.

2. Generall reformation.

Christ dwells in the heart, as the soule in body.

Gal. 2. 20.

findest another life working in thee ; except thou canst find this, it is not true faith: for true faith is such as brings Christ to dwell in thy heart, and he dwells there when he revives thy spirit; as it is, *Isa 57. 13. 14 I dwell in the high heavens, & with him also that is of a contrite spirit, to revive the spirit of the humble; that is he never dwells, but he gives life.* And if thou find not such a life in thy selfe, conclude that thy faith is not good. And this you ought the more to mark, because many thousands seeme to take Christ, & to do much, and yet for all this, they have not life all the while.

Simile.

How to know
Christ well in
the heart.

Take two grafts, it may be there is incision made in both, both may be planted, as you often see in plants, after they be plated, if you would know whether the grafting be true or no, if you come a while after, & see one of the grafts dead & withered, you say this grafting was not good, or the stock was not good, somewhat was amisse: and if you find it to bud and that there be life in it, when you say it was grafted indeed, the grafting was good and right. So when a man comes & takes Christ, if thou see thou be grafted, if thou find thy life to be the same, if thou find thou art no more able to pray, nor no more able to doe any duty than thou wast before, that thou livest in thy lusts as much as ever thou didst, thou hast not that new heart, that new spirit, and that new affection which the Scriptures speak of ; be sure then that thou art not grafted : for if thou wert grafted aright by faith, (for it is that which grafteth) there would be life,

Faith grafteth
us into Christ.

When as the graft is taken out of the former Tree

it

it beares no more that fruit, but it lives and beares another fruit: Therefore consider if this be so or no; and that is the reason of that answer of *Philip* to the Eunuch, in the 8. of the *Acts*, ver. 37. The Eunuch professed to beleeve, & would have been baptized: Saith *S. Philip*, thou mayest, *if thou beleeve with all thine heart*. Thou maist thinke it nothing; but it is a resolving from time to time to give up thy selfe to be Christs servant, to take his yoke, to weare his Livery and his Badge. Now Baptism is but a scale to confirme and testifie this to thy selfe, and to the World, that thou hast given thy selfe to Christ: saith *S. Philip*, take heed to thy selfe; if it be false taking, thou maist not have him; but if thou believe with all thy heart, thou maist be baptized. So I say to men, there is a kind of taking Christ: when a man takes him with some part of his heart, when he resolveth, I confesse it is good, I have a present disposition to it it will serve me for such a turne, I am afraid of hell, it will deliver me from that; in such an exigent, in such a crosse, in such a trouble that will come upon me; it will free me from that: but this is not enough; but if thou believe with all thy heart; that is, when thou hast summed and reckoned all together, all reasons, and all objections; to and fro, thou resolvest altogether to take him in all respects.

Againe, when all thy heart shall come in; that is, when the understanding of a man is fully perswaded of these promises, that they are true, that this is best for him to take Christ, if the perswasion be good, & the wil follow: for that you may take for a sure rule, there-

Baptism, what.

Taking Christ deceitfully.

To take Christ with the whole heart, what.

When the understanding is thoroughly convinced, the will and affections follow.

there is no man that is fully perswaded, and convinced every way, that such a thing is best, but the Will will follow. If the minde be right, the Will will follow; and if the Will follow, be sure the affections will follow. For, if a man wil a thing in good earnest, and resolve, I would have it indeed, then his desires will come and be earnest; and if he be in doubt, feare will come; and if any thing hinder, anger will come and thrust away the impediments; and if hee get the thing, there will be rejoycing; and so all the affections will follow; and then certainly action and endeavour will follow. There is no man that desires a thing earnestly, but where the affections are strong and busie, action and endeavour will be answerable. Now, if thou take Christ withall thy heart, that there is no reservation, that it is not done by halves, then thou maist have him, and the fruits, and all the priviledges by him, so as thou shalt be saved by him. Consider whether this be done or no.

When we preach faith, you may see what it is in *Acts 26. 17. 18.* Marke what the message was that Christ sends to *S. Paul*, nothing but to preach faith; but what was that? faith he, *to turne from men, from the power of Satan, to God, to turne men from darknesse to light:* That is, to cause them to forsake the former wayes of darknesse, that they have been led into by the Devill, and to turne them to God, to seek him. So that then a man is said truly to beleewe, when his heart is turned to God; that is, when a man before was given to this pleasure, or to that pleasure and comodity, his heart was wedded to it, hee would have

To turn to
God, what.

have an estate in this world, and he would have credit in the world, & he would have place with men, and he would be some body in the flesh; his heart was set on these things, he would follow them.

Now faith is nothing but this, we come and tell you that Christ is offered; if you will be content to let all these things goe, and to turne your hearts to him, that the whole bent of a mans mind is turned the contrary way, and set upon Christ, this is such faith indeed, when there is this generall turning of a mans mind from these things. Therefore know that faith in Christ and covetousnesse, cannot stand together. When thy minde goeth a whoring after thy wealth, what hast thou to doe with Christ? That is not to take Christ. For to take Christ, is to turn the mind from these things to seek him.

Again, if thou wilt have praise with men, thou canst not beleve and have that too; it is impossible. And so for any pleasure, for any lust, dost thou thinke to follow thy pleasure, to seeke that, to satisfie thy flesh, and to have Christ? No, it is another kind of taking; and this is not done with that sleightnesse as they did, *Jerem. 3. You turned to me (saith the Lord) fainedly, and not with all your hearts*: but it is to turne in good earnest, to turne to God upon sound ground. Therefore now let us come to the examination of this.

Now, if we were not mistaken in it, there would be no question of this: we thinke that faith is nothing but a perswasion that our sinns are forgiven, a perswasion that the promises are true, a perswasion that the

Faith, and the desire of satisfying lusts, cannot stand together.

Men deceived in the definition of faith,

the Scripture is true, a perswasion that Christ dyed for our sinnes: And thence it is, that men are apt to be deceived in it: if they tooke faith as it is in it selfe, a marrying of our selves to Christ, with all our heart and affections, when he hath given himselfe to us, as in marriage, and we are given to him, in doing this we should never be deceived.

Try faith as we
do other things

Similies.

If thou wouldst know now if thy faith be right, examine it as thou wouldst examine another thing.

If you take Wine, if you would know whether it be good Wine, if you find it flat and dead, if you drink it, and it heates you not, it warms not you at the heart, it quickens you not, it revives not your spirits; you will say it is naught, if it were good Wine, it would doe this.

If you come to looke on Plants, if you find there no fruit, nor no leaves, you say, this Plant is dead.

So take a Jewell, and when it comes to the Touchstone, or any way that you try it, you say, it is a faire but it is a counterfeite Jewell, it is a false Diamond, or whatsoever it be.

If you come to take a dram of Physicke, if you take o Drugges if it doe not worke. Take Leven and put into your Dough, if it sower not the lump, you say it is a dead Leven a counterfeite thing.

So I say, if thou finde not faith in this effect, this operation upon thy heart, that it workes not this generall change in thee, that it fires not thy soule with love to Christ, if thou finde not life in it, and that it bring forth such fruits, if thou finde it not grow that it put another taste upon thy whole soule, that

it

it leauens it throughout; know that thou art deceived rest not in it, cast it away, get a right faith, such as will not deceive thee. But I cannot stand upon this. This is the first signe of effectuall faith.

Before I come to the second thing, know this, (by the way) you that receive the Sacrament, That if you be unworthy receivers, you cannot doe your selves a worse turne, than to offer to come to the Sacrament without faith, to provoke God more, *to eate & drinke your owne damnation.* Now examine your selves by such rules as this: If you have changed your life; if you have received it heretofore, & continue still in your sins. If you say, it is true, I have done it, I have returned againe to my gaming, I have returned againe to my swearing, to my loosefencie, to my company-keeping; but yet I had a good meaning, I intended it at that time: well: that is not enough if thou hadst faith, thou wouldst doe it indeed: doe not say, I had a good meaning; for, if thou hadst faith, it would not onely worke a good meaning in thee, but it would worke power in thee. To doe this, that thou wouldst be able to mortifie these affections, it would make a real and an effectuall change in thee. Consider, how faith doth it: faith takes Christ; when you have taken Christ, as soone as ever you have him, he sends his spirit into your hearts, and the spirit is able to doe all this, and doth, as Saint Paul saith, when he had Christ once, *I am able to doe all things through Christ that strengthens me.* So certainly, when thou hast Christ, as thou comest to take the elements of Bread and Wine, if thou

Digression for application to the Sacrament

Rules of examination before and after the Sacrament

Where Christ dwells indeed he gives power against sin.

Phil. 4. 12.

To be guilty of
the body and
blood of Christ
what

Quest.

Ans.

What was the
great sin in
killing Christ.

a. Signe. A
Spirit of prayer

thou hadst taken him indeed, thou wouldst be strengthened to do al things, thou wouldst finde thy heart able to doe this, thou shouldst find a chang in thy heart that thou wouldst doe it without difficulty, thou wouldst finde thy selfe turned and changed thou wouldst have new affections, and a new life. And if thou doe not finde this, know that thou hast nothing to doe with the Sacrament, know it before hand, and know that thou hast had warning given thee, that thou receivest unworthyly and art *guilty of the body and blood of Iesus Christ*; that is, thou committest such a sinne as those that killed Christ.

~~What was~~ their sinne that killed him?

They despised him, they mocked him, they knew him not to be Christ, they made no account of him; the greatest worke in killing him, was, they despised him, they mocked him. So thou comest and art bold with him here; it is a despising of Christ: if thou didst reverence him, if thou didst feare him, if thou didst tremble at him, if thou didst know him to be such a one as he is, thou wouldst not be bold to doe it. And therefore, if thou wilt venture upon small grounds to goe on in sin, and yet come and receive the Sacrament, The Apostle saith *Thou art guilty of the body & blood of Christ*: that is: thou committest a sinne of that nature, and therefore looke to it.

Secondly, if thou wouldst know whether thy faith be true or no, consider whether thou hast this consequent of it, the Spirit of Prayer: for where so ever there is a Spirit of faith, there is also a Spirit of Prayer: that is, (marke it, and you shall see the reason

why

Why I deliver this to be a signe of faith) Faith, you know, is wrought in us by the Spirit of adoption. Now what is the Spirit of Adoption, but the Spirit that tels you that ye are sonnes? as in *Gal. 4. 6. So many as are sonnes, receive the spirit of sonnes.* Now whatsoever the Spirit tels a man he is a son; that is, workes faith in his heart, the second thing that the Spirit doth, it teacheth him to pray: and therefore those words are added, that you cry *Abba Father*, that is, the Spirit never doth the one, but he doth the other; if it be the testimony of the Spirit. And therefore this is the second signe. If thou have such a perswasion that the Spirit have spoken to thee, if thou wouldst know whether this be a delusion or no, thou shalt know it by this: If thou have the Spirit, it will make thee able to cry *Abba Father*, it will make thee able to doe two things.

First, it will make thee able to cry; that they shall be earnest prayers which thou makest; thy prayers shall be fervent; they were cold before; thou camest to performe thy labour; thou camest to doe thy duty to performe it, perhaps, every day; but alas what prayer was it? This shall makee the cry.

But againe, which is the main, not onely so, but thou shalt speake to him, as to a Father: that is, thou shalt goe to God, and looke upon him as one doth upon a father, as one looks upon one whose love he is sure of, of whose favour he doubts not, one that he knowes is ready to heare his requests. It may be thou hast praied before, but not to him as to a Father all the while; that is the work of the Spirit; if it ever

give

Spirit of adoption what.

The Spirit of adoption maketh us.
1. Earnest in Prayer

2. Bold and confident.

give the testimony of thy sonship, it will make thee pray fervently, and it will make thee pray to God as to a Father: that is to be made able to pray.

Object.

But you will say, every body can pray: Is that such a signe, is that such a distinguishing marke and character to be able to pray?

Ans.

My brethren, bee not deceived in it: you must know, that prayer is not a worke of the memory, or a worke of the wit. A man that hath a good wit, or a ready invention, or a voluble tongue, may make an excellent prayer, in his own esteeme, and in the esteeme of others, but this is not to pray. Prayer is the worke of a sanctified heart, it is the worke of Gods Spirit. There is a double prayer, *Rom. 8.* there is owne prayer which is the voyce of our owne spirit, there is a second prayer, which is the voyce of Gods spirit in us: that is, when the holy ghost hath sanctified the heart, whē he hath put it into such a whole frame of grace that the heart comes to speake as it is quickned, as it is actuated and moved from Gods spirit. Now, saith the text there, *God knowes the voyce of his owne Spirit: for that makes requests according to his will,* he hears that prayer: but now the prayers which are made by the voice of our owne spirit, he knowes not the meaning of them: that is, he hears them not, he hearkens not to them: consider whether thy prayer be such or no; consider whether thy prayer bee the voyce of Gods spirit in thee.

*True prayer
what. Prayer
double.*

*The voyce of
Gods spirit
what.*

*Quest.
Ans.*

But thou wilt say how shall I know that?

Thou shalt know it by this, as I said before; Doeſt thou come to him as to a Father? Another man
prayer

prayer to God, it may be, all his life, but he comes to him as a stranger; yea, sometimes he may be very earnest, when it is no prayer, but: when he is put an exigent, he may be earnest, as a Theife is earnest with the judge to spare him: there may be much earnestnesse, although this may be far of from prayer. But canst thou come to God as to a freind? Canst thou come to him as to one whose favour thou art assured of? Canst thou come to him as to a Father? Except thou canst doe this, know that he regardeth not thy prayers:

And this me thinkes now, when we consider wee should not defer our repentance, and think with our selves, I will repent when I am sick, I will go to God in the time of extremity. Well, it may be thou maist doe it; but alas, canst thou come to speake to God now as a freind, when as thou hast beene a stranger to him, and he to thee, all thy life? Certainly thou canst not. And when thou comest and prayest earnestly, when some great crosse is on thee, in some great exigent, in the day of death, in the time of thy sicknesse; know, that though thou pray never so fervently, although thou adde fasting to quicken it, yet it is doubtfull whether it bee acceptable prayer at all in that exigent. The Scripture gives it another term, in Ho. 7. saith he, *I ou prayed not to me with your hearts but you howled upon your beds*: it came not out of any love to me, nor from any change of heart, it came not out of a holy dispositiō in you. Therefore you prayed not to me, whē you howled upō your beds: that is as if he should say, they were no more but howlings.

How to know the voice of Gods Spirit in our prayers.

Wicked men come to God, as to a stranger, the Saints as to a friend. One motive not to deferre repentance.

Hos. 7. 14. opened.

Prayers of the
wicked how-
lings.

Will not a Dog, or a beast, or any other unreason-
able creature, when they are pinched, when they are
in extremity, will they not cry, will they not mone
for helpe? Your prayers were no more, they were
but howlings upon your beds. And what were they
for? They were to be delivered frō the present afflicti-
on, they were to have Wine and oyle in that great
dearth that was upon them : And so in those cases
your earnest prayers are but howlings upon your
bed. And therefore think not that this is prayer, be not
deceived in it. And therefore it is the manner of the
Saints, if you would know it; when they come to
pray, they come boldly to God, they come boldly to
the Throne of Grace, as the Apostle saith, *Eph. 3.7.*

By faith we have boldness, and entrance with confidence
Another man he prayes earnestly, but examineth his
heart and he must needs say, Indeed God is a stranger
to me, I cannot be confident; it may be he hears me,
it may be he hears me not. Whereas we are required
to *lift up pure hands in every place, without wrath or*
doubting; we are required to come with boldnesse.
And know this, that if otherwise thou pray morning
& night, if thou make never so many prayers frō day
to day, if thou be never so cōstāt in thē, God regards
them not, he takes them by weight, & not by nūber,
not by number, nor by labour, not by earnestnesse,
which is a thing that may come frō the flesh. If thy
prayer come frō his Spirit he accepts of it, if not, be
sure it is no prayer, and if there be no prayer, there
is no faith.

Note.

3. Signe of
faith : peace.

Thirdly, if thou wouldst know whether thou hast
faith

faith or no, consider whether thou have peace: for faith pacifies the heart as well as purifies it, as the Apostle saith, *Rom. 5. 1. Being justified by faith, we have peace with God.* Now if thou wouldst know whether thy faith which thou hast be right or no, consider if there be peace there: Hast thou that peace that passeth all understanding? You know now if a man were in debt, and were ready to be cast into prison, and saw not how he should escape, and one should promise him an hundred pounds, which would deliver him; if he beleeveth this freind, he is full of peace and quiet: if thou believe thy pardon to be good, there will be peace.

But you will say to me, there is many a man hath peace who hath no faith.

It is true: But I would ask this question concerning this peace: It is a peace that comes after War? Hast thou knowledge of that enmity betweene God and thee? Hast thou had the sence of it, and after this hast thou beene reconciled againe? It is such a calme as followed after a storme going before: As I said before, when it hath been alwayes so with thee, when thou hast had peace, and there hath been no difference with thee, certainly this is not peace; this is a blind peace, when a man is at peace, not because he hath escaped the danger, but because hee never saw the danger, because he saw not what danger there was, Hence It is, that many men, yea, many thousands of men, live peaceably all their lives, and dye peaceably. Alas, the reason is, because they were never acquainted with the Doctrine of Justifi-

Object.

Ans.

True peace is that that cometh after war.

Why many in an evill estate live and dye peaceably.

Note.

cation, and of Sanctification, they are strangers to it; and hence it is that they die with as much confidence as the best Christians, they have no more trouble than holy men: for this is all one, to be sure that I am free from a danger, and not to know it; both breed a like confidence.

Unsound peace
built on fancy.

Againe, know that there may be peace built on fancy, such contentments as a man may finde in a pleasant dreame, he is as strongly perswaded as the waking man: So, many Hypocrites that have had some trouble before, and come to have some peace after, they thinke it sure, when it is built upon a false ground, and not upon the sure Word. Therefore consider whether it be such a peace as is well built, whether it be such a peace indeed that casts out Satan, and thou findest some assaults made by him againe. For, be thou assured, if it be true peace, if Satan be cast out, he will not let thee alone, thou shalt be sure to have thy peace troubled, hee will make many rebellions against thee by the flesh and the world. And therefore if thou finde all quiet, that there are no such assaults in thee, that there are no troubles or attempts made on thee, be thou assured it is counterfeited peace; But still keepe this, that if there be faith, there will be peace; that is, the heart will be at rest, it will be quiet, there will be a certaine security in God.

True peace is
assailed by
Satan.

Instances.

See it in other things. Take faith in any thing else and you shall see so much faith, so much quiet in you. For example, *Hannah*, in *1 Sam. 1. 18.* when her petition was granted, that she believed it; faith the

Text

Text, shee went away, and tooke meate, and *and looked no more sad:* That was an Argument that she beleevd, she tooke meat, and looked no more sad. Take *Moses* at the Red Sea, *Exod. 14.* you find that the people were all troubled and disquieted, and that they knew not what to doe: But (marke how *Moses* carrieth himselfe) *Moses* was quiet, and stood still; he was not troubled: And why? Because he beleevd, and they did not; if they had beleevd as well as he, they would have been at rest as well as he. (Mark what he saith) *Stand still, and see the salvation of the Lord:* and the Lord will fight for you; and therefore feare not; As if he should say, If you did but beleve, you would be at quiet, you would stand still, you would not feare, you would not have your soules troubled. So, I say, so much faith, so much quiet. Looke upon *David*, in *Psal. 3.* when he fled before *Absalom*; saith he, *Thou art my Buckler, &c.* and therefore *I laid me down to rest and sleepe:* that is, I was as a man that sleepest quietly. One would thinke that that was a matter that would breake a mans sleepe, when he lay in that danger, that if *Achitophels* counsell had taken effect, he had beene destroyed: and yet now, saith he, I laid me down and slept: as if he should say, This is an argument of my faith, my heart is at rest and quiet, so that I can sleepe quietly without stirring: and so *S. Paul* see how he accounts it, how he behaved himself, when God told him that he should appeare at *Rome* before *Cesar*, he knew that he should be delivered from ship-wrack. and though forty men had bound

A two fold
peace.

themselves with a curse, that they would destroy him, and he was told of it, yet he made no great matter of it, but said, *Goe carry this young man to the Captain.* So consider whether thy heart be quiet, and rest upon God or no: for so much faith, so much peace. As in particular, so in generall, for matter of assurance, know, that there is a double peace or assurance: One peace that ariseth from the confidence in the creature, when a man thinks he is strong in his wealth, when he thinks he is as rest. The other is from assurance in God; *I know that he will be as good as his word; I know whom I have trusted:* Let security be built on this ground, and the more security, the more faith. Therefore examine thy faith by peace. I should adde somewhat more in this, and some other signes, which I must reserve untill the next time.

FINIS.

OF
EFFECTUALL
FAITH.

The Fourth Sermon:

I T H E S S. I. 3.

Remembering your effectuall Faith, &c.

THE third character of Faith, which I named in the morning, but did not fully finish, is this; if we have justifying faith, then we have peace. In this we should take heed. As it is a great mercy to have a true and sound peace; so to have a peace not well bottomed, is the greatest judgment in the world; when God gives up a man, that he shall be secure and at rest, that he shall not have his mind occupied about sinne, or about matters of salvation; I say, it is a signe that such an one God hates, if it continue so with him, it is a signe God will destroy him. But yet peace of Conscience, upon a good ground, is a signe of faith; as I shewed in *Moses,*

The third
marke of faith
it brings peace

Unsound
peace a great
judgement.

Hannah, David, and the rest. So far we went in the morning.

Now you must know, that all those instances that we brought you, that where faith is, there is peace & quiet; they were not onely for resemblance, to shew you, that as it is in those other things wherein we believe, so it is in the main; (as you do not believe any particular promise, except you have some quiet in your mind after it;) but likewise to shew you whether that peace be good or no, whether that faith be sure or no. For if you believe the main, certainly you will believe the lesse. Therefore consider with your selves, (to enlarge this sign so far:) If thou wouldest know whether thy faith be good or no, whether thou have peace indeed concerning the maine; consider with thy self, whether thou art able to believe those promises which concern those particular things which thou hast daily use of. For there are many promises which thou hast use of continually in thy course: thou hast every day some occasion or other of trusting God: See in these how thou dost believe, whether thou hast peace; and know, that if thou have not peace in these, it is a signe thou hast not peace in the maine. I will name but one place for it: Looke in *Phil. 4. 6. In nothing be carefull, but in all things let your requests be made unto God: And then, saith he, the peace of God which passeth all understanding, shall preserve your hearts and minds in Christ Jesus.* Mark the opposition: saith he, *In nothing be carefull;* when matters of trouble come, when crosses come, when great busineses come, wherein thou knowest not which way to turne thee

How to try our
faith and peace
in the maine
promises.

Phil. 4. 6.
opened.

thee, (saith he) in such a case be not thou carefull; doe the thing. Thou must have so much care as to set thy head aworke, as to devise what to doe, and to set thy hand aworke to act it; but let there be no solicitude to disturbe and disquiet thy affections within. *Let thy request be made known to God; then, the peace of God which passeth all understanding, shall keepe thy heart and mind in Christ Jesus.* As if he should say, If thou be not able to doe this, it is an interruption of that peace, it is a contradiction to that peace which passeth all understanding, that keeps thy heart in communion with Christ: if thou be not able to cast thy care on him for other things, that peace belongs not to thee. Where there is a secret intimation. Not but that men may have this peace, and be inordinately carefull; but ordinarily it is not so. He speaks not of such infirmities as the Saints are subject unto by distemper, but of an ordinarie course.

What care
required and
forbidden.

Consider now what thou dost for the things of this life: saith Christ, *Math. 6. Oh you of little faith!* Why so? What was the signe of a little faith? Saith Christ, Dost thou thinke that he will *cloath the grass of the field, which so day is, and to morrow is cast into the oven?* Dost thou thinke that he will provide for the *young ravens that cal upon him,* &c wilt thou not beleeve that he will doe so for thee? If thou doe not beleeve this, thy faith is nothing. If thou beleeve little, thy faith is little. Consider that, consider how you carry your selves for the things of this life: do you think that God will doe the maine, and will not doe the lesse? Doe you thinke that hee will give you Christ,
and

He that trusts
not God for
earthly things
cannot trust hi
for matters of
salvation.

Instances of
trusting God in
particular cases

and will he not give you other things? The same faith that takes hold of the maine promise, is it not ready to take hold of a lesse, and to depend upon it? God is able to doe the greatest, and is he not able to doe the lesse? Therefore, I say, in such a case, as Christ saith, *Iohn 3. 12. to Nicodemus, If (saith he) I come and tell you of earthly things, and you beleeve me not; how would you beleeve, if I should tell you of heavenly things?* So I say, if you will not beleeve God concerning earthly things, when hee promiseth these, how will you beleeve him for the greatest matters of salvation? How will you beleeve in him for the giving of Christ? How will you beleeve in him for the raising of you up at the last day? Therefore, consider whether you be able to doe this or no: and know, that if there be faith, if you have faith for the maine, you will have faith in particular cases.

As for example, to give you some instance: *Gen. 24. 7.* when *Abraham* had a particular occasion to send his servant to get a wife for *Isaac*; saith the servant, *Suppose the woman will not come with me:* See now what *Abrahams* answer was, *That God which tooke me from my Fathers, & hath made me many promises before,* (that is, God that hath done the greatest matters for me; that hath promised me the blessed seed, in which all the Nations of the World shall be blessed; dost thou thinke he will not helpe me in such a particular?) *hee will send his Angell before thee, and will certainly give thee good successe.*

Consider what you doe in such cases as these: these are things which you have continuall use of, you are

put many times to such exigents that you shall have somewhat to trust God for, and you will be tryed in it.

So likewise *S. Peter*, that trusted God for the main, when it comes to the particular case, that he is bid to *launch out into the deepe*, when he is commanded to draw out the Ship and to goe a fishing; although he had no hope to doe it, he trusted in those particulars, that Christ would not faile him: When he bade him goe upon the water, hee trusted that he would support him. Take *David*, see how he trusted in God, how many occasions had he to trust on him? As it is true for the maine; so for the particulars. So *S. Paul*, did not he trust God for his maintenance? See in his Epistles how carelesse he was that way. So it is with all the Saints. Consider what you doe in these things: See whether your hearts be at peace in these things, whether you trust in God, or no; so that your hearts are at rest, that you can sit still and commit your care to God: if so, it is a good argument that you rest in him for the maine. So much for that,

The fourth signe or Character of faith is, To hold out: and that you shall see in these three branches.

First, when it shall cleave to Christ constantly.

Secondly, when it will take no denyall.

Thirdly, when it is content to wait in prayer, and not be wearie and give over.

I say if you would know whether your faith be effectuall, you shall know it by your holding out, whether it cleave constantly to Christ. If thy faith be ineffectuall, (as you have heard the last day) it comes either from mis-information, (you know not what Christ

4. Signs of effectuall faith.
To hold out in cleaving to Christ. To hold out, implieth three things.
1. To cleave constantly to Christ: which none can doe that take Christ amiss,
as,

Christ is, nor what it is take to him; you looke for o-
ther things from him: when you see what it is, if your
faith be not effectuall, you will goe back: or else
you take him out of feare, or yout of love to his, and
not to him; or else out of false and slender grounds.
Now if you would know whether our faith be such
a faith or no, consider if it hold out, if it cleave to
him.

1. Out of mis-
information.

If thy faith come of mis-information; when thou
hast experience of Christ, when thou seest what he re-
quires at thy hands, when thou considerest and un-
derstandest what he puts thee to, there is an end, thou
givest over.

2. Out of feare

If thy faith come of feare; as soone as the storm
is over, as soone as those troubles in mind, those dis-
quiets in conscience are past, there is an end, thy faith
cleaves to Christ no longer.

3. Out of love
to his, and not
to him.

If faith come out of love to his, of love to a King-
dome, nothing but hel and heaven, and some present
commodities that move thee; when better things are
offered; that are more present commodities, there is
an end of it.

4. Out of
slender &
slight grounds.

Againe, if it be out of false, slender and
slight grounds; when stronger reasons and objec-
tions come, that faith ceaseth likewise. But now then;
when thou findest that thy faith holds out, when all
these are past, when all these are taken away, when the
feare is gone, when such an offer is made, when all the
objections are made that can be, this argues that
faith is sound and good. Consider therefore whether
thy faith cleave fast and constantly to Christ or no;
whether

whether it hold out, when those flashes and good moods will not, whether it overcome, when it is assaulted by the gates of hell comming against it. That is, when a mans faith is good, it is built upon the Rocke upon such a Rocke, that if the Devill himself and Principalities and Powers come, with all their strength, and all their wit, with all their temptations, and devises, it faith be sound, it will hold out, *the gates of hell shall not prevaile against it.* The woman of *Canaan* had a shrewd triall, whē Christ tels her she was a dog, in plaine tearmes, and when it came from Christ himselfe; and yet when her faith was good in deed, she could not chuse but she must cleave to him she would not give over, there was a strong faith that did knit her heart secretly unto Christ, there was the ground, that she held out, notwithstanding all objections; although, it may be, she knew not how to answer them, yet she let not goe, and that was a signe her faith was good. So, consider whether thy faith hold out when thou art put to such tryalls as these.

Againe, consider whether thou wilt receive no denyall when thou comest and seekest to him; when thou comest to seeke favour at Gods hands, when thou comest to seeke forgiveness of sinns; consider whether thou art able to hold out, though he deferre long before he grant it: There is no grace that God gives but he hath tryalls for it afterward; Hee gives thee the grace of Patience, he will put thee to it, thou shalt have some crosse, some affliction or other.

If he give thee love, he wil do as he did with *David*,
hee

a. To take no
deniall.

he will see whether thou wilt forsake him or no; he will make thee an offer of preferment, an offer of wealth, of praise, of somewhat or other: to see if thou wilt part with that for his sake or no.

If he gives us faith, he often tryes us in this case, he denyes us long, he wrestles with us, as he did with *Jacob*, he makes many shewes of going away. Thus, we know he dealt with *Daniel*, as soon as he began to pray, the answer comes, that his request was granted; but God would not let him know so much; he lets him goe thorough with the worke, hee lets him seek earnestly, and then he reveales and makes it known unto him. So perhaps God intends the good, but he will put thee to the tryall, confide therefore if thy faith hold out in such a case.

3. To be content to wait.
Instances of waiting.

God puts his children to wait.

In justification.

Againe, when thou hast gotten an answer, perhaps after thou hast gotten thine answer, thou must wait long before the thing it selfe be give thee. Therefore consider if thou be content to wait for it, for that's the property of faith, to be willing to waite, as *David* oft repeats it, *I waited upon the Lord*. You know, *Abraham*, how God tried him that way; when he made him a promise of a seed, of a sonne, you know how long he waited for the performace. So *Isaac*, he waited long before he had those two sonnes, *Jacob* and *Esau*. So God will put thee to it, to wait it may be for matter of Iustification, that is, he will not shew himselfe, he will not speake peace unto thee, hee will not give thee a good looke, but yet he gives thee a secret strength that thou shalt wait, thou shalt not give over, thou shalt stay till he speak peace that

that is, till thou have comfortable assurance, till thou have the full testimony of the Spirit, as thou hast a secret testimony of the first working of faith. And so for matter of sanctification; It may be, God will suffer some strong lust to wrestle with thee, to contend with thee, as he suffered in *S. Paul*: he will put thee to wait, before he will give thee victory over it. If thy faith be good now, thou wilt consider that he hath sworn, he hath made an absolute promise, that hee will give the Holy Ghost to those that are in Christ, that no sin shall overcome them, or have dominion over them. If once thou come under grace, if thou have faith, thou wilt never give over, but wilt be content to waite and continue, still striving and wrestling with it, thou wilt never lay downe the weapons, as a man that is overcome, as a man that is discouraged as a man that is weary of the fight.

In Sanctification.

And so for matter of deliverance; perhaps God will let a crosse lye long upon thee: if thou have faith, thou wilt not make hast, thou wilt be content to wait. *Hab. 2. The vision is for an appointed time, it will lye*: Therefore, faith he, *wait, it will come, it will not stay*. That is, there is a certaine time that God hath appointed for thy deliverance, before he will give thee such a particular mercy; consider whether thou be able to waite in such a case: for, if there be faith, (marke it) a man will be sure to waite, and not to give over: as in *Iam. 1*: it is given there as a signe that faith is unsound, they had so much faith as to come to Christ, but that was a signe that their faith was faulty, and unsound faith, that it was not able to wait to the end but gave over.

For deliverance.

If

Simile.

5. Sign of effectuall faith, the concomitants of it, which are foure.
1. Love.

If a man were sure now, that such a man were in the house that he must speake withall, he will wait till he come out, if he be sure he be there. If thou be sure of God, if thy faith he found, though he doe not answer thee presently, in many particulars, yet thou wilt be content to wait upon him. Therefore this will shew that many a mans faith is unsound, sleight, and uneffectuall, that they have so soone done, that they are ready to doe much in flashes, in some good moods, on a Sacrament day, it may be or in the time of sicknesse, or when they are affected with some Sermon, or upon such an occasion; but if thy faith were right it would hold out, it would cleave to Christ, it will goe thorow with all tryalls, thou wouldest receive no deniall, it would continue waiting upon him. This is the fourth signe.

Last of all, you shall know faith by the concomitants of it, and they are foure; Love, Hope, Joy, and Humility. If there be Faith, if thy Faith be good it will have alwayes Love joyned with it, as the Apostle *S. Peter* saith, in *1 Pet. 1. 18. Whom though you have not scene, yet you love him.* And you know the place in *Gala. 5. Faith which worketh by love:* That is Faith which begets love; and such a love as setsq mā to work. But it is a thing that needeth no proving: you cannot denye it: you know how they are joyned together in the first of the *Corinthians*, Chap. 13. *Faith Hope, and Love:* And it must needs be so, that if thy faith be good, it will have love joyned with it. For if thy faith be right, thou lookest upon God as upon a friend, as upon a Father; now thou lookest upon Christ

Christ, as on one that is married to thee : thou look-
est on him as upon one that loves thee, and hath gi-
ven himselfe for thee. Now if thou see this, and art
perswaded of this indeed, if thou thinke, and art per-
swaded indeed that hee loves thee, love will beget
love, as fire begets fire. Therefore, if thou wouldst
know whether thou hast taken *Christ* indeed, consi-
der whether thou love him or no.

But you will say, you love *Christ*, I hope there is
no great question of that.

Solomon saith, Every man will make shew for fa-
shions sake, of goodnesse, *but where can you find a faith-
full man?* So may I say of Love: Every man saith he
loves: but where shall one find one that doth love in-
deed? Therefore consider, dost thou love in good
earnest?

You will say, how shall I know it?

It is not a place now to stand to give notes of Love:
wee will onely shew at present, that Love is a sure
companion of Faith, and that Faith is not good, if
Love be not there: But yet I say, if thou love him,
thou shalt find that in thine owne heart, thou needest
not goe far for a tryall of that.

Love is the most sensible, the most quick, & most a-
ctive affection of al others. Consider if thou love any
creature, or any thing, any man or woman, dost thou
not feele thy affections stirring in thee? dost thou
not finde thy heart thus longing after them whom
thou affectest? thou delightest to be in their compa-
ny in their presence, thou desirest to be with them.
Should it if a strangenes grow betweene you at any time,

Q

thy

Obiect

Answer

Quest.
Ans.

Tryals of love

1. By the
quicknesse

thy heart is not at ease till all be right againe between you: So, dost thou love the Lord Iesus? Dost thou keepe his commandements? Doth a man professe to love God, and cares not to vex him and anger him?

2. By hating
sinne.

Againe, Dost thou hate sinne? Dost thou thinke to love God, and not to hate that which he hateth? If a man love God, he is holy and pure; and there is no man that loves the one contrary, but he must needs hate the other. There is no man that loves light, but he must take hate darknesse. If thou love God in his person, in his purity, in his holinesse, thou must hate sinne: and this hatred is generall; thou wilt hate all sinne, if thou hate any, and hatred will breed the destruction of a thing.

3. By doing.

Againe, Dost thou love God? art thou willing to doe any thing for his sake? Dost thou reckon matters of greatest difficulty, easie to doe; as Jacob did make it a matter of ease because of love?

4. By love to
the Saints.

Againe, Dost thou love the Saints, those that are like him, those that are of such a disposition as God is of? Shall a man say he loves the purity and the holines of God; which he hath not seene, which is hid den from his eyes, when he doth not love the holinesse and the purity that he sees in his Saints? For there it is taught in a visible manner in the creature, where you may se it more proportionable to you. It is a hundred times more easie to love godlinesse in the Saints, than in God himselte, because he is remote farre from us, and they are amongst us, and are visibly seene. Therefore except thou love the Saints which thou seest holinesse in; except thou seest thy heart

It is easier
to love holines
in the Saints
then in God.

heart inwardly, to love them with a naturall affection, as it were, that that thou lovest them whether thou wilt or no, thou dost but pretend.

Againe, Dost thou love Christ? Art thou willing to part with any thing for his sake? *Love is bountifull.* Thou sayest thou lovest God: What if hee will have some of thy wealth? What if he will have thy credit? What if he will have thy liberty for his sake? If thou love him, thou wilt be content to doe it. Therefore, consider if faith hath begotten such a love in the, so that thou canst truly say, *though thou hast not seen him yet thou lovest him.*

1. By the bounty of it.

The second concomitant of Faith, is Hope? If thou hast Faith, thou hast Hope. And this distinguisheth a Christians faith from the faith of Reprobates; from the faith of Devils, from the temporary faith that others are capable of: You know the Devils beleeve and tremble: He sayth not, the Devils beleeve and hope; for that they doe not. Hope is a property of Faith, where there is Faith there is Hope. Now you must know, that a man hath never faith to beleeve, but he hath hope which makes him expect what he beleeves. If a man have a promise of so much mony which he needes, he hopes for the performance of it, and quiets himselfe; when he casts his thoughts upon it, he is at rest: when a man beleeves it, he hopes for it. Take an Heire that hath such possessions, which is yet a Ward, and is young, he hath not the Land in possession, but (marke) what hope he hath; it is not a vaine hope, but such a hope as puts other conceits in him than other men have,

2. Hope. Hope distinguisheth the faith of Christians from the faith of Devils and Reprobates.

Hope may be
mingled with
feare.

Note.

puts another fashion upon his actions, it makes him neglect many good things that he would doe; hee will not be of such a calling, he will not be diligent: for he hope; hee makes account of it: See how such things worke upon a man, which he is not to have in seven or eight yeares after, perhaps. So thou hopest for Heaven, It is not a vaine hope, but by it thou shalt carry thy selfe after another fashion, and be so minded, that thou wilt have an eye to it: and every man that lookes on thee, may see that thou hast an eye to it: So that Faith is accompaigned by Hope. But now you must not say, that if a man hope, therefore there is no feare mingled with it: for you must know, that a man may have Hope that is true and good, yet may have feare mingled with it. For this you must know, that if there be nothing but hope, it is a sign that that Hope is not good. And therefore thou hast so little reason to be discouraged, because thou hast some feare mingled with thy Hope, that thou hast the more cause to hope, & to thinke that thy hope is good, because there is feare mingled with it, for know that there is a certain sort of men, that have neither faith, hope nor feare; as Atheists, that have some hope but no feare, as Divels and desperate men that have some feare but no hope; as presumptuous men which have but a shadow of faith: But those that have hope, and feare mingled with it, those may rather hope that that hope which they have, is good; they may be so much the more confirmed in it, because they have some feare mingled with it.

Therefore consider whether thou have hope or no:
Consider

Consider in what manner it is joyned with faith. When thou beleevest that Christ is thine, that Heaven is thine, that thy sinns are forgiven, and thou art a sonne of God: but these things thou hast not yet, thou art as any other man, there is no difference betweene thee and them, thou hast no more in possession than other men that walke with thee; now comes in Hope, and that expecteth that which is to come, that holds up thy head, as it were, that though you have nothing at all for the present, yet that hope will comfort you, that though you have troubles, and crosses, and a thousand things more, to obscure and blot your faith, and the waves go over your head, that you are ready to be drowned, this hope holds you above the water, and makes you to expect with comfort that which is to come: and not so onely, but, I say, it is a *lively hope*, a hope that sets a man a worke, a hope that purgeth him. For, you know, that which a man hopes for, hee will endeavour to bring it to passe, it is such a hope as will not faile you, but will continue as well as faith it selfe.

The property
of hope.

Thirdly, the third concomitant of faith is Joy: *Romanes 15. 13. The God of hope fill you with joy through beleeving.* If you have beleeved, you have Joy. So in the first of *Peter*: chap. 1. verse 8. *In whom you have beleeved: (saith he) Whom, though you have not seene, yet you beleeved in him, and joy with joy unspeakable and glorious.* (As if he should say) If you beleeve in him, you shall know it by this, Whether doe you rejoyce in him, or no: Consider, that where there is Faith there is joy: And it must needs be so: As you know, he that had

3. Joy.

tion was sleight, so was their faith, they had a little humiliation for their sins, and they tooke Christ in a more remisse manner. And as their faith was, so was their joy, all sleight. But now when faith is sound and good, that joy is accordingly great, it is a great Joy, that at the least overcomes all other; that take what joy you wil, if a man could have an earthly kingdome here, if a man could have as great pleasure heere, as mans nature is capable of, if he had never so much praise and glory of men, (these things we naturally rejoyce in) a right Christian, that hath faith indeed will not so rejoyce in these, but that he will rejoyce in Christ above them. If thy joy therefore be so great, that it overcome, & exceede all other, be sure that joy is good. But yet we must have one thing more in joy. In whom though you have not seen yet you joy with joy unspeakable and glorious: That is, if it be such a Joy as is right indeed, which is a testimonie of Faith, that it is a signe thou beleevest, if a Joy that is glorious, it is a Joy that is glorious and spirituall. Now an hypocrite may reioyce, he may reioyce in Christ, he may reioyce in the Kingdome of God, and the assurance he hath of it, and he may reioyce in the hope that he hath that his sins are forgiven, but all this while he reioyceth after a carnall manner, as, you know, a man may reioyce in spirituall things after a carnall manner, as a man may reioyce in a carnall thing after a spirituall manner. Therefore the joy of hypocrites, when it is at the best, it is but a carnall ioy; there is something there that his flesh is able to reioyce in it, it may be he had some

Note.

It is spirituall.

Hypocrites joy is carnall.

some feare and terrour in his conscience, & after this comes a perswasion perhaps that his sins are forgiven him, and that he is in a good estate; that same fleshly feare and griefe before, that worldly feare & griefe will have a ioy answerable to it, a naturall ioy; and yet it may be great, it may be a great flash of ioy; that may be as a Land-flood, make a great shew, which because it hath no spring, is soone dried up; but it makes a great flash: & therefore in that, *Heb. 6. They tasted &c.* I take this to be the meaning of it, That an hypocrite may tast of the good Word of God, and of spirituall priviledges, he may tast of them, but not drinke deepe of them, for this is certainly the meaning of the place, They tasted some things in the good Word of God, which was sweete to them. Now in such men there is nothing but flesh. (Marke) if a temporary Christian beleeves for a time, he hath ineffectuall faith, in such a man there is nothing but flesh. That conclusion must be set downe, and if there be nothing but flesh, there is nothing can taste but flesh; for there is nothing else to doe it, and the flesh tastes nothing but objects that suite with it selfe. What shall we say then? There is somewhat in him that picks out, that in these spirituall comforts, that in these spirituall blessings, in this good Word of God, he picks out that which suites with his flesh: That is, such a carnall man may bee able to rejoyce in the Word. Doe you not thinke that such a good Word of God may make carnall men rejoyce in it? May he not taste such sweetnesse as to take upon him the profession of Religion, and to

Similie.

Heb. 6. opened.

What meant
by tasting the
powers of
the world to
come.
Heb. 6.

to bring forth fruit, and to hold out long? No doubt thereis. Are there not such things in that which we propound in the Gospell? To tell men of a Kingdome of salvation, of the Love of God, of the precious promises, of an inheritance, of escaping of Hell; may not a fleshly man, a man unregenerate, may he not see and rejoyce in these? He may; and hath such a taste as is there expressed.

Consider now therefore if thy joy be right; If it be a signe of faith, if it be good and sound, if it be a Joy that is spirituall and unspeakable; that is, if it be a Joy that is so great, as that it exceeds all other joyes; if this joy doe but hold out in tribulation, it is a certaine signe thy faith is good.

4 Humility

Now, last of all, the last concomitant of faith is Humility. If thy faith be right, it will bring that with it, to make thee humble and vile in thine owne eyes, For what is true Faith? It is that which brings Christ into the heart, as you have heard oftentimes; that which knits Christ and the soule together, it is that which causeth him to come and dwell with thee. Now wheresoever Christ comes to dwell, he comes with a light, he shewes the creature his vileneffe, he makes a man see his sinne, hee makes him see what creature he is; whereas another that hath great hope, and professeth that hee hath much assurance, his heart is lifted up, and not cast downe. Such are not men which thinke themselves vile, and naked, and miserable, but they thinke themselves better than other men, they are forwarder than others in any thing, they thinke other men are not like them. And there-

therefore they are ready to be more bold and venturous in any thing, they are ready to take up opinions, they are ready to strike out this way or that way. But now a true Christian is humbled with it, because when Christ comes into the heart, he makes a man to see his vilenesse. As you know, when God drew neere to *Iob*, when he came neere indeed, then *abhorred himselfe in dust and ashes*, then he saw what a one he was, he saw not before, he thought the contrary, but when God drew neere indeed, that made him manifest.

When Christ comes into the heart, a man is vile in his owne eyes.

So it was with *Isay*, when he saw God upon his Throne, and the Angels about him, when he saw his holinesse then, *Woe is me, I am undone, because I am a man of polluted lips*: He was so before, but when he drew neere to God, he saw it.

Isay 6.

So *Peter* said, *Depart from me, I am a sinfull man*, when he saw Christ, when Christ came neer him, when he manifested himselfe in his Divinitie, that he saw God in him; for so he did by that miracle that amazed *Peter*, and cast him downe, and made him see what he was. So *David*, when God drew neer to him, and promised to build him an House, to give him a House that should be eternall, to give him the *Messiah*, whose Kingdome should never end, (for that is included in the giving him a Kingdome for ever, and an House that should have no end:) when God vouchsafed him so great a favour, we see *David* was never so cast down as then in the sight of his owne vilenesse, he was never so little in his owne eyes, he never said so much as he said then. Now, (saith he) what is *Dauid*? What am I, or what is my fathers house, that thou shouldst regard me thus,

thus, that thou shouldst bring me hitherto? This is Gods manner, when he comes into a mans heart, when he speakes peace indeed, when faith is right faith, that brings Christ to dwell there; I say, it makes a man exceeding humble. Therefore the Spirit of Christians is a meeke spirit, they are humble and gentle, they are little in their own eyes. Consider whether thou hast such a disposition bred in thee, or no: it is a signe thy faith is good, if there be; if there be not, it is a signe thy faith is not true. So much for the signes of faith. I make hast, because I have one use more to adde.

Vse 7.

To act and exercise faith, or to set it on worke.

If nothing be regarded of God but effectuall faith; that is, if that be the vertue of faith to be effectuall, or els it is nothing worth, then we should learne hence not to let that be wanting to our faith, which is the excellencie of it, which is the vertue of it, which is the proper quality of it. As, if it be the vertue of a Horse to goe well; if it be the vertue of a Knife to cut well; If it be the vertue of a Souldier to fight well; or whatsoever you will instance in, whatsoever vertue it be, or whatsoever thing, you labour to find that in it, whatsoever be wanting; (for every thing hath some proper excellency, some speciall vertue wherein the thing consists.) Now to be effectuall, to be working, to be operative, if this be the vertue of faith, (as it were) if this be the character & excellency of faith; Let not this therefore be wanting in faith. What is that then thou shouldst doe? Vse thy faith, set faith a worke live by it.

Object.

You will say this is more than I can do, this is Gods action, he must set faith a worke, and worke this in me.

Ansiv.

I say, thou art able to doe this of thy selfe, when thou

thou hast faith once. I speake to those that have it and this exhortation is to you. If you have faith, use it: many have it, that doe not use it. This is a thing that you are able to do: For though God work in you all the worke of faith, as it is received; yet know, he doth not worke in you only but by you; he makes you instruments: you are not as dead instruments, but as living instruments, to move of your selves. It is true, that before you have faith you are able to doe nothing; but when you have it once, then you are able to use it. Before a man hath life, he is not able to stirre, but when he hath life once, then he is able to move and stirre himself, for there is life there. When the Lamp is once lighted, you know you may feed it with the oyle, and if you put more oyle to it, you shall have the greater flame: There is light and you may increase it; indeede the difficulty is to light it; & that is Gods work; he kindles the first fire, he works faith in the heart. But now, when thou hast it, learne to use it. Dost thou thinke a necessity lyes upon us to use other Talents that God hath put into our hands, and will he not require that thou shouldest use the Talent of Faith? Wilt thou wrap that in a Napkin, and let it lye dead by thee? Will not he call thee to an account for it? What folly is it, (my brethren) you have faith, which is so excellent a Grace, able to doe so great a thing as it is, and yet you will not use it. There are many Christians that have faith indeed, and yet will not set it on worke.. How great things would it doe, what a reward would it bring? As *Aristotle* saith of habits, That if a man have no more but a habit

Those that have faith are able to use it.

Simile.

Simile.

Motives to set faith on worke.

Habits are for action.

a habit

God rewards
not according
to workes,

Want of u-
sing faith
makes it weake

Faith gives
us interest to all
that God hath.

a habit, and use it not, there is no difference betweene the wisest man and a foole; for what are habits for, but for action? what is the Tree for, but for fruit? The habit serves but for the act; and this is according to the judgment of scripture, in *Rom. 2*. God rewards not men according to their habits they have but according to their works. Therefore thinke not that thou shalt be rewarded according to thy habits of faith which thou hast, though it be true, that that sanctifies thee, but God doth reward us according to the use of our faith, according to the workes that our faith doth bring forth, according to the efficacy of our faith. It is true, the taking of Christ is one worke of faith, thou shouldst set it a worke to doe that; and besides that, all the workes of sanctification are all workes of faith; all thy life long, every houre thou hast somewhat for faith to doe. Set thy faith a work, and thy reward shall be accordingly.

And againe, if thou use not faith, thou shalt have little enough of it; the using of it, is that which strengthens faith. It is Gods usuall manner, when he gives faith to a man, to give him exercise, to keepe Faith breathing as it were; he will be sure to have somewhat wherein he will put him to it, some tribulation, he will put fire to it, to cleanse it. And therefore we should learne to make use of Faith, to set it on worke.

It is a generall Rule in all things, and as true in this, If a man have an estate, what is he the better to have it, if he doe not use it? To have a friend, what is a man the better if he doe not use him? Shall a man be a
Favorite

Favorite of a prince, and get nothing by it? Faith makes a man a Favorite of God, a friend to God; and will you make no use of God? It is that which he expects at your hands; will you have God in vaine? Shall he be your God, & will you make no use of his power, of his wisdom, of his ability to hold you up, to helpe you upon all occasions? You make use of him; all that is his, is yours, if you make use of it by faith.

Again, shall men have such priviledges as we have by faith, and shall not we comfort our selves by them? What is it for a man to have great estates, great Titles of Honour, and Houses, and Lands, if a man doe not thinke upon them, that these considerations may cheer him? We should doe so with faith, this is the use of faith.

Again, if faith be used, it is able to doe much for us; if it lie still, it will doe nothing. You know what they did *Heb. 11.* They having faith, it made them doe that, it was but the use of their faith: So it is with us; Looke how much thou usest thy faith, so much thou shalt be able to doe. Therefore Christ faith be it according to thy faith: that is not according to the habit of thy faith, that lies dead, as a Talent wrapped up there; but, it unto thee according to the use of thy faith. If thou set faith on worke, it will be able to doe great things, it will be able to doe wonders, it will be able to overcome the world, it is able to worke righteousness, it is able to prevaile with God and men, it is able to go through the greatest matters.

But, you will say, How shall I use it?

That is the thing indeed which I purposed now to have

Faith enables
to doe much.

Quest.
Ans.

How to use
Faith.

r. in comforting
our selves

Gal. 3. opened

Iohn. 16.

have shewed, how faith must be used, how wee must live by faith: I should have shewed how you should use it.

First, in comforting our selves; for that is one use of faith: thou shouldest set it a worke to fill thy heart with joy, out of the assurance of the forgiveness of sin, and of the priviledges which thou hast by *Christ*. When a man hath faith, and finds his heart no more affected then other mens, he finds no rejoycing there more then ordinary; Now set faith on worke, learne to beleeve, and that throughly.

First, let faith on worke to beleeve, to *trust perfectly* as the Apostle speakes, *Gal. 3. in the grace revealed by Iesus Christ*: trust perfectly; that is, thou shouldest beleeve the full forgiveness of thy sins: thou must not beleeve it by halves, so that there should be a distance, as it were, betweene God and thee, some odde scores unacquitted, uncroft; but thou shouldest beleeve so, *that thy joy man be full*, thou shouldst beleeve throughly that thy sins are forgiven, that all are acquitted, thou must not limit God in his mercy at all, as thou shouldst not limit him in his power. Thus a man should set faith on worke, that he may be able to say, *My beloved is mine, and I am his*. I know there is a Match made betweene us. For unlesse you lay this ground, a man shall not rejoyce. This is all, therefore now use thy faith. If Satan now come and tell thee of some sins, and of some circumstances of those sins, and of some wants in thy repentance and humiliation, what serves faith for now? What serves all this for that you have learned here concerning the
Doctrine

Doctrine of Faith, but to teach you that these should be no scruples, you should beleeve, and that perfectly? When this is done, that you see there is a Match, a Covenant made betweene God and you, now you must know, that all that Christ hath is yours; whatsoever he hath by Nature, you have it by Grace. If he be a Sonne, ye are sonnes; if he be an Heire, ye are heires: and when ye have done this, then consider all the particulars of the wealth of a Christian, that all is yours, *whether it be Paul, or Apollo's, or the world, &c.* These things we have often spoken of, you should run through and consider of them: If a man will consider that he is a King, that the world is his, that whatsoever is in Christ belongs to him, and oweth him a good turne, and will doe it at one time or other; when he considers all the precious promises. A man reckons his wealth not onely by his Money which he hath lying in his Coffers, that he hath present, but by Bills, and Bonds, and Leases, &c. See how many promises thou hast, there is not a promise in the Book of God but it is thine: set thy Faith on worke to consider this and to rejoyce in it; set Faith on worke so to see them, that thou mayest rejoyce in them, and weane thee from the things of this world, not to regard them; for they are small things, of no hold. Shall a King regard Cottages and trifles? No; if thou thinke in good earnest that thou art such a man, why dost thou regard trifles? Thou shouldst doe this; when other men reckon their Lands, and their Houses, and their Friends, a Christian reckons hee hath God, hee hath many good works in store, hee hath so many pre-

R

cious

Simile.

Faith makes a man regardless of earthly things.

cious promises layd up in the Land of the living. Set thy faith on worke thus, not only to rejoyce, but to bring in a holy magnanimitie, answerable to such a condition; and let not Faith give over, till it have brought thee to this. Certainly, a man that beleeves he is a King, he will have another spirit: for there is no other reason wherefore it is said *Saul* had another spirit, but that when he came to be a King, he had a spirit answerable. When thou beleevest these priviledges, when thou settest thy faith on worke to beleeve indeed, to beleeve them to be reall things, and not fancies, and notions, there will be bred a disposition answerable, a carriage and spirit futable; thou wilt not admit of things that are unfit for such a person, thou canst not doe it; but as one that is a Prince, that hath those hopes actually, he cannot admit of thoughts that other men have; no more can a Christian, when he is borne from above by the *immortall seed*, there is such a disposition wrought in him, that if he will set his faith on worke to beleeve these things, he shall not be able to admit of those base things which he did before, and which others doe.

Againe, if a man set his faith aworke to beleeve these things, he would be able to use the world as if he used it not; he would not care for losses and crosses, he would not grieve for them, as one that is not able to beare them. Thus we should learne to set faith on worke, in beleeving these priviledges, that we may be able to walke with God, as *Henoch* did, and as *S. Paul* and *Moses* did, to walke with him in the upper Region, above the stormes. There is much varietie of weather when

when a man is below here, now it is faire, and then it is foule; if a man were above these, there is a continuall serenity; So a man that hath his heart in Heaven, a man that walkes with God, that hath his heart rayed above others; if you would doe this; if you would use faith, if thou wouldst consider this, it would set thee aloft above these things, thou wouldst soare aloft as the Eagle, thou wouldst care no more for these things, than the Eagle cares for the chirping of Sparrowes; they are trifles, thou wouldst over-looke them all. If we did consider this seriously; how would it alter our course? It would work another disposition, another affection in us. A man would consider, that if God be sure, what matter is it if a friend die? If I have God, what is the losse of any creature? And so, if a man suffer wrong in his name, what is it, if he have *praise of God*? If thou beleve, and see God in his greatness, to have praise of such a one as he, will make thee to contemne the rest: And so for wealth: What is povertie? What account did *S. Paul* make of it? It is nothing to one that hath Treasure in Heaven, to one that beleeves indeed, to one that seeth he hath all Gods Treasures opened to him. Thou shouldst learne to doe this in good earnest. If a man would set his faith awork to beleve it, his heart would be fixed, he would *be afraid of no evill tydings*, he would say with himselfe, if there be no ill tydings from Heaven, it is no matter from whence they come on Earth. If a man would build, through faith, upon the promise, and consider it really, this is the use of faith: thus a mans heart should be filled with joy, and a man would be able to goe

Faith makes
afflictions
easie.

Of Effectuall Faith.

through ill report and good report, through want and through abundance, without being much troubled with either; the one would not much puffs him up, nor the other would not deject him; but he would goe as a Gyant, and march through the varietie of conditions; hee would passe through them, that neither the one hand nor the other; the good successe nor the ill successe should worke upon him much. This is a strong man; and this Faith will make thee to doe, if thou use Faith, and set it aworke. But I am sorry the time hath cut me off; this is but an entrance, I give you but a little taste: There are many things wherein Faith stands us in much stead, wherein if wee did use Faith, how much service would it doe us? But for that which remains in this Doctrine of Faith, I had thought to have shut it up at this time; to shew you how to use it, how to make it effectuall, how to set it aworke, how to walke by it, how to husband and improve this Talent for Gods advantage and your own.

But I cannot stand on it:

*So much for this
time.*

F I N I S.



OF
EFFECTUALL
FAITH.

The fifth Sermon.

I THESS. I. 3.

Remembring your effectuall Faith, &c.



THE first thing wherein thou shouldst use Faith, is to comfort thy selfe by it. Therefore consider, you that doubt of this, you that make question, (I speake to those that have the work wrought, whom the Holy-Ghost hath made to desire Christ above all things, I say) remember, that God justifieth the ungodly, and that you have nothing to doe but to take him.

2. Remember, that *Christ is made righteousness to us*, that no flesh might rejoyce in his sight; but he that rejoyceth, might rejoyce in the Lord.

R 3

3. Re-

Considerations to helpe faith, in comforting the Soule.

1. God justifieth the ungodly.

2. Christ is our righteousness.

3. The pardon
is generall.

3. Remember, that the pardon is generall. Look to the promises of the Gospel, you shall finde them without all exception: *To us a Saviour is borne*, to take away the finnes of his people; he came to take away finnes of all sorts: Now, when God hath made no exception, why should we make any?

4. God de-
lights in shew-
ing mercie.

4. Consider, that wee have to doe with a God, that delights to shew mercie; it is a thing that hee is not wearie of, it is naturall to him: And therefore as the eye is not wearie of seeing, nor the eare of hearing, because it is naturall to them; no more is God wearie of shewing mercie. Nay, hee delights in it, *Mich. 7. 8. Who is a God like unto thee, taking away iniquities, delighting to shew mercie? &c.* Why so? *Because mercie pleaseth him.* That is, there is no worke that hee is so much pleased in, as in shewing mercie.

5. His mercie
is infinite.

5. Consider, thou art in such a case; consider, that his mercie is as large as any other attribute: Every man thinks that this is no newes; what need you tell us, that God is infinite in mercie? I say, this is a thing that thou doest not consider: if thou didst, thou wouldst not stick upon it as thou doest, if thou didst beleve that God were as mercifull as hee is: but wee scant God according to our measure, wee square Gods mercie according to our own thoughts; every man measures Gods mercie, according to that which hee can conceive. Hee thinks with himselfe; If a man commit one sinne, it might be forgiven; but when his finnes exceed, when they grow out of measure sinfull, when they are finnes so circumstantiated,

as wee say, that they are out of measure sinfull, here a man stands at a stay: What is the reason of this? Because wee draw a scantling of Gods mercie, according to our owne conceits. Whereas, if wee considered that his mercie were as large as any other attribute, then wee would consider that it hath no limits: and if it have no limits, then whatsoever thy finnes are, it is all one.

6. Dost thou thinke, that Christ came from Heaven, and tooke flesh, and suffered death, to forgive small finnes? No, it was to forgive the greatest; the worke is large enough to match with the greatest finnes. These and such like reasons thou shouldest labour to bring to heart, that thou mayest beleeve perfectly and throughly; and give not over, till thou have done it. Let not thy faith trust in Christ by halves, but trust throughly. Thou shouldest come to this dis-junction: If I be out of the Covenant, why doe I beleeve at all? why doe I receive any comfort? If I be in the Covenant, why doe I not beleeve perfectly? I say, give not over till thou have brought thy heart to a full assurance. Thus a man should doe, that yet doubts whether his estate be good, whether Christ be his, when he is his. For when a man is once in the Covenant, that the match is made betweene him and thee, why doest thou doubt? If thou be in the Covenant once, doubt not then that a sinne or two, or dayly failings, shall breake the Covenant betweene God and thee, it is impossible. Thou must know, that thou often breakest the Covenant; but except there be a quite turning back, except thou altogether forsake

6. Christ came to pardon the greatest finnes.

Note.

Dayly failings break not the Covenant.

forſake God, except thou leave God, and chuſe thee a new Maſter, (this indeed breaketh the Covenant) otherwiſe, if it be but a failing, if it be but a ſinne of infirmities, from day to day, when as yet thou keepeſt God in thy heart, thou cleaveſt faſt to him, thou intendeſt to ſerve him, and not to forſake him and give him over; thinke not that thoſe ſinnes, although they be great, breake the Covenant. And therefore, *Pſal. 41. 7.* ſaid the people of God there: *Although theſe things be befallne us, yet have wee not forgotten thee, nor dealt falſely concerning thy Covenant. Why? wee have not turned back; although wee have failed, and done many things amiſſe, yet have wee not dealt falſely concerning thy Covenant; that is, wee are not hypocrites, our hearts are ſincere.*

Queſt.
Anſw.

How prove they that?

Wee have not turned back from thee, our feet have not gone out of thy wayes: that is, wee have not quite given over, as many men doe, that make their pleaſure their God; when they make their profit their God, when they divorce themſelves from God, then they breake the Covenant; but elſe it is not a breaking of the Covenant. Know therefore for thy comfort, when thou conſidereſt this, ſumme them up together, and ſee now whether thou haſt put thy ſeale to the truth of God, that he is true; that is, whether thou believe the promiſe, whether thou take and receive Chriſt; for that is, to put thy ſeale to the truth of God: when thou canſt conclude that thou haſt done that, then ſee if God hath put his ſeale to thee.

There is a double ſeale.

Of Effectuall Faith.

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One is, thou art sealed by the Spirit; that is, there is a secret witnesse of the Spirit, *the sealing of the spirit to the day of Redemption*; the hidden *Mannah*, the secret witnesse that God gives to every mans heart, as a privie Seale that God sets on thee: *Grieve not the Spirit, by which yee are sealed to the day of Redemption.* Now there is another seale, which is more manifest than this: as in *1 Tim. 2. 19. The foundation of God remaineth sure, and hath this seale. The Lord knoweth who are his, and let every one that calleth upon the Name of the Lord depart from iniquitie*: That is, there is another seale that God sets upon you, whereby he enables you to depart from iniquitie; this is a more open seale than the other. If thou finde that thou have put thy seale to God, to his promise, that thou findest againe that hee hath sealed thee by the inward witnesse of his Spirit, and hath sealed thee likewise by the fruit of amēdment of life, with enabling thee to depart from iniquitie; now, what shouldest thou doe then? Make no more question, take it for granted, that Christ belongs to thee, and thou to him; *Trust perfectly to the grace revealed through Jesus Christ*: A place that I have often named, *2 Pet. 1. 13. Trust perfectly in the favour*; that is, in the free favour, in the free promise revealed through Jesus Christ; that is, Doe not mince the matter, and say, It may be God will forgive me, or, it may be he will not; but doe it perfectly, let nothing be wanting, doe it perfectly, that thy joy may be full: if thou doe it by halves, if thou doe it but in part, thou shalt have but imperfect joy.

Seale double.

1. Secret.

Eph. 4.

2. Open.

The Use now that thou shouldst make of Faith, is to see thy joy may be full : if thou be not certainly perswaded, thou doest not use thy Faith as thou oughtest. When thou hast done this once, when thou hast setled upon this conclusion, to say certainly Christ is mine, my sinnes are forgiven; now come to the priviledges, consider them, and goe through them all: (I have named them heretofore upon another occasion) and labour to comfort thy selfe with them, labour to have thy heart filled with joy; at the least, get so much comfort as may over-value any affliction in the World, that there may be a greater weight in the other Ballance; that though great afflictions doe befall thee, yet thou art not drowned, thou art not swallowed up of affliction, that thy heart faints not; but set thy Faith aworke, that thou mayest have so much joy, as that thou mayest goe through it. And againe, get so much joy, as at least may over-top any prosperitie outward, any comfort that thou mayest take in thy friends, or in thy wealth, or in those things that thou findest thy heart too much to cleave unto, that thou settest them at too high a rate; set thy Faith on worke, that thy joy may be full, that thou mayest not prize those so much, but that thou mayest looke upon them as trifles, as matters of nothing, in comparison of the joy that is prepared for thee in Heaven. Thus a man should use Faith, that is in any affliction, that he doe not over-grieve; and that no outward comforts whatsoever befall him, take not up his joy too much.

Thus our Faith should passe through all conditions,

to use the World as if we used it not : So, I say, set thy Faith on work. This is the first work that Faith should doe, to comfort a mans heart.

The second Use we should make of Faith, should be to guide and direct our lives; that is, we should use Faith to be as the Rudder to the Ship, to turne our courses the right way upon all occasions in our conversation : for that is the office of Faith, to guide a mans Life. For as it is in a Way, so it is in our Life, there are many turnings; it is not onely a strait Way, but there are many turnings; and when a man comes to a place where there are two Wayes to turne to, that he knowes not which Way to goe, now Faith comes and teacheth thee what thou shouldest doe. That is, there are many difficult cases, wherein a man knowes not what to doe, he is amazed at them : It may be God will lead thee through the Way of the *Philistims*, through great persecutions, and troubles, which thou must wrestle with : Now set thy Faith on worke, *fight the good fight of Faith*; that is, thou must now overcome, thou must not balke the Way of Religion, because of the troubles thou meetest withall, but passe through the troubles, that thou mayest keepe thy Way.

Againe, it may be God will lead thee through pleasant Wayes, and not through the Way of the *Philistims*, (as when the people came out of *Egypt*, the Lord led them not by the way of the *Philistims*.) If God give thee peace and prosperitie, now set Faith on worke, that this peace and prosperitie that thou hast, that it soften not, that it loosen

2. Use of faith to guide and order our lives.

Similar

The use of faith in the severall turnings of our life.

not the sinewes of thy minde, that it dissolve not thy strength: but keepe thy faith, and hold thy strength, that thou be not drawne to sinne against God by such a condition. In all the turnings of a mans life, to be kept straight, a man must set his faith on worke. It may be, God will give thee peace for a time; take heed thou sit not downe now, and forget thy journey. As thou must not turne to the left hand, so thou must not turne to the right hand, but passe through all, that thou mayest approve thy selfe the servants of Christ in straits, in necessitie, in tribulation, by the Armour of Righteousnesse on the right hand, and on the left; through honour and dishonour, by ill report and good report: That is, set Faith on worke in all the varietie of conditions, to keepe thee in the right way, that thou turne not out of it. It is Faith that must doe it: For example; Put the case thou comest to *Hesters* condition; there was a turning of her minde; shee had peace before: but when it comes to that, that shee must venture her Life for the Church, here shee had use of Faith. And so for *Abraham*: God bad him offer his Sonne: he was at rest a great while before, but now God tryes him; what he will doe: here is a turning of his Life, here was an exigent, here was use of his Faith; hee did it, Faith turned him this way: another man would have turned another way, that hath not Faith. So when God calls *Moses*: hee was quiet before in *Pharaohs* Court, now hee must goe to suffer affliction with the people of God; then what must hee doe in such a case? The Text saith, hee did it by Faith; by Faith hee forsooke

Instances.

forsooke the glory of *Pharaohs Court*, and chose rather to *suffer afflictions with the people of God*, than to enjoy the pleasure of sinne for a season. There be many hundreds of such cases that befall continually. I say, thou shouldst use thy Faith now, that it should leade thee in the right way, in all these difficult cases; for this is the use of Faith. See now another man that hath not Faith: take a false-hearted man, and say what you will to him; when any such exigent comes, you shall never draw him from his wealth, from his friends, from his worldly credit, because hee makes that his maine, his heart secretly trusts in that; hee thinks, if that be gone, hee is undone; that is his god, therefore you shall never draw him from that, for hee wants Faith to make God his God. Come to another man, let him come into such an exigent, and you shall not pull him from God, hee is his trust, hee is his hope, and if he loseth Gods favour, he loseth life and all; and therefore that is the difference in all the passages of things, in their conversation. This then is the second Use wee should make of Faith, to guide and direct us in our lives. But because this is generall, it may be it will not be enough: I will come a little to Instances.

Suppose a man come to such a turning as those in *Iohn 22. 12.* *Many of the chiefe Rulers beleevd in him, but they durst not confesse him, lest they should be cast out of the Synagogue.* Put the case, that thou be in such a case, as that thou art brought now to such a tryall: Now, if thy Faith be such a Faith as they had, that is a signe that thou wantest Faith indeed.

Instances of
Faith guiding
a man in dif-
ficult cases

1. Instance.
In confessing
of Christ.

Take two men, the one will be content to be cast out, he will confesse Christ, come what will of it. Another man, when it comes to such a competition, that either he must be cast out of the Synagogue, or denie Christ, he will rather leave that than the other, he will rather part with Christ, he will rather forsake him, and the confession of him, than indure such trouble.

2. Instance.
Prayse with
men.

So againe, come to a matter of prayse of men, to a matter of Credit: When a man sees that this is his condition in the place he lives in, and considers, If I serve God indeed, if I goe through in my profession, I see I must be contemned, I must be despised, I must be trampled upon, I see I must be hated of all men, as our Saviour Christ saith; for to be hated of some men, a man might beare it well enough: but to have all mens hands against him, to be excluded of all good companie; (as they say) such a thing a man shall have much adoe to beare, to lose all his worldly credit, all his friends: but when it comes to such a case, one man is willing to beare these, because he trusts in God; *I know whom I have trusted*, saith S. Paul; therefore he was willing to undergoe all shame, to endure imprisonment, to doe any thing: another man doth not trust in God, and therefore he will not endure, he will leave Religion, he will not doe the things that may breed this trouble, he will mince the matter, he will leave that, that he may secure himselfe, and keepe his credit that he hath amongst men.

3. Instance.
In case of
profit.

So againe, come to matter of Commodities: Let matters of profit, or advantage in the World for a mans

mans estate be offered, see the different condition now of a man that hath Faith, and of a man that wants Faith. See *Saul*; when he saw the fat Cartell, he tooke them, his Faith was nothing but a notion: if he had beleevd in God, he would not have thought that the fat Cartell would have made him more happie; but because he saw them, and thought they would be advantage to him, he saw them present, that was the thing he felt; he beleevd not the other, therefore he did that.

And so for *Balaam*: When the case comes, that either he must curse the people, or else forsake the wages of unrighteousnesse, surely he will have respect to the wages of unrighteousnesse; that is, though *Balaam* made a faire shew, he would doe any thing rather than goe against Gods Commandements, yet he had an eye to the other all the while, and God saw that he secretly looked to himselfe. So it may be thou makest profession, thou makest a faire shew thou wilt doe much: Remember this, it may be it is but a high flying. The Eagle, though shee flye high, yet shee hath an eye to the prey below all the while: So many men, although they doe much, yet they have a secret eye to the prey; that is, they want Faith, and therefore they regard these things too much. And when the time comes, that they must stoope to it, the time of tryall, when a man wants Faith to magnifie other things, he overvalueth those things, having nothing better to trust unto. In such a case, *Judas* his thirtie pence was a greater matter, *Gebazi's* change of Rayment, and *Achans* Wedge of Gold. I need name no more examples.

He that wants
faith, highly
values out-
ward things.

The nature
of good men
takes content
in outward
things as well
as others.

4. Instance.
In case of
safetie, and
danger.

ples. But take a man that hath Faith, and this is no difficultie to him : he will not onely let goe that wealth which he hath inordinately gotten, as *Zachens*, but he will suffer the spoyling of his goods with joy, because *he beleaves God, that he hath in Heaven a more induring substance*. There is no Christian, no good man, but he would be content to gaine as well as thou ; what is the reason he takes it not ? He beleaves, that by forsaking that, he shall have a more induring substance in Heaven. There is no man would forsake any thing but for the better ; and that is the reason we beleave, and thou doest not.

And so come to matter of safetie, and danger, and there you shall see what difference Faith makes betweene men, how it turnes their course when they come to such an exigent. See it in *Saul* : You know he was commanded, not to offer Sacrifice till *Samuel* came ; God did put him to the tryall, the *Philistims* were upon him, the day of Battell drew neere, he saw the people shrink away ; *Saul* was put to it now, whether he would trust God for his safetie, or no : If *Saul* had had Faith now, and had thought with himselfe, If I keepe the Commandement, is not God able to help me ? What though the people shrink away, cannot God doe as much with a few, as with many ? If he had beleaved, he would have done otherwise : But he did not beleave, and therefore you see which way he turned.

The like wee see in *Ioram*, *Ier. 42*. This was his case : hee was the Captaine of those that were left behinde in Captivitie ; if hee had staid in *Ierusalem*,

low, he had had nothing to defend him, there was po-
vertie and want of all things; if he went downe into
Egypt, that was a safe Countrey, as farre as any one
could see; it lay farre from all danger of Warre,
there was plentie of all things, and he was a strong
King, able to defend him. There comes Commande-
ment from God, that he should keepe himselfe still in
Ierusalem, and should not goe downe into *Egypt*: It
is a place worth the reading, *Ier. 42. & 43.* *Ioram*, in
this case, beleevd not that God would keepe him
safe, where he saw no meanes of safetie: Therefore, in
that turning, you see what choise he made, which was
his utter undoing; he went downe into *Egypt*, and
there the Sword and the Famine followed him, that
God might make him know, that it was not any out-
ward condition that could keepe him safe, and that he
was able to keepe him safe in another place, where
there seemed to be more danger.

On the other side, take those that trust in God, in
any such case, when they are brought to any such
difficultie, they are willing to venture to put them-
selves upon God, to goe any whither, as *Luther*
went to *Wormes*; they care not for any danger before
them.

But some will say: It is true; if I had a Prophet
sent to me, to tell me in such a case that I should be
safe, I should trust on him.

Certainely, if thou hast not, yet if the Cause be
good, if it be a thing that God sets thee aworke on,
if thou goe by a right rule, know, that in this case
thou hast as true a promise of safetie, that God will

T

deale

Object.

Ans.

In a good
cause, God
hath promi-
sed good
successe.

deale well with thee, as if thou hadst a Prophet sent immediately from God. Therefore I say to thee in such a case, as *Luther* said to *Melancthon*; which was a good reason, when *Melancthon* began to faint: *Luther* being a farre off, wrote a Letter unto him, and tells him; saith he, if the Cause be not Gods, why doe not wee give over? why doe wee not shrinke? why doe wee doe any thing? And if it be Gods Cause, why doe wee shrinke? why goe wee not thorow? He needed no more, but to know that it was Gods Cause: and after that, see how he exposed himselfe from time to time; and as no man was bolder than he, so no man had more comfort. It is with us in this case as it was with *Jeremiah*, *Jerem. 26*. God bids him goe and speake his Word to the people, all his words, and tells him, that the people would be readie to put him to death, and so they were; they said, he should die: but yet he obeyed God, because the Lord sent him; and see what was the issue of it, God turned the matter, and saved him. This is Faith, when a man comes in that case to set his Faith aworke, that it may set him the right way that he is to goe in, which way he is to turne.

s. Instance,
In great
feares.

And so, put the case that God brings thee to such a case, that thou art in danger of prison, in danger of death, in danger of the greatest crosse, of the greatest persecution and trouble; now one man consults with flesh, the other consults with the spirit, he sets Faith aworke to worke his worke for him: you see what *Stephen* did in such a case, and the reason of it, *Acts 6*. He was a man full of Faith, and therefore he feared not

not what they could doe to him. See what *S. Paul* did in such a case: you see what danger he was exposed unto, yet *he consulted not with flesh and blood*; but what did hee? Hee set Faith on worke, that it might guide him in all the way that hee went, in all the turnings of his life.

And so, on the other side, for Pleasure: there are two men that have Pleasures propounded; the holiest man hath the same nature that others have, they would take the same delight that others doe, as farre as they are naturall.

What is the reason then they doe not? Why doe such men turne from all sinfull delights, and runne another course?

It is nothing but Faith that enableth them to doe it. By Faith *Moses* left *Pharaohs* Court, and the pleasures of sinne for a season, and chose adversitie with the people of God: that is as if he should say, If you would know why *Moses* did this, it was Faith that enabled him; that is, he beleaved, that if he had enjoyed those pleasures of sinne, he should have beene a loser by them, he should have fared the worse for them. Againe, he beleaved, that by his suffering adversitie with the people of God, he should gaine; it was onely Faith that made him doe this. If thou hadst Faith, thou wouldst forsake thy pleasures, and live a more strict life, as the Saints doe. So that still you must keepe that conclusion, that you must let Faith aworke in all the turnings and passages of your life, for that is it that guides you in the right way.

6. Instance.
In pleasures.

Quest.

Ans.
Why holy men forsake the pleasures of sinne,

7. Instance.
In case of
provision for
posteritie.

Againe, Take two men that have both Children to provide for, they have posteritie to care for; the one man he reasons thus with himselfe: If I leave them not as good a stock as I would, yet I shall leave them Gods blessing, which is able to make them prosper; and though I should leave them abundance, yet all that, without Gods blessing, will not be able to doe it. Therefore such a man will be indifferent for matter of estate, he will leave a conveniencie for them, if he can, but he takes no great care; he had rather lay up faithfull prayers in Heaven, he had rather see them *brought up in the feare of God*, for he trusts God, and he thinks that his blessing can doe it, without meanes; and he knowes, that great meanes, without Gods blessing, cannot doe it. But when another man is in this case, he lookes to that which is represented to his eyes: and therefore he will not have done, till he have provided such a Portion for such a Child, till he have built him Houses, till he have made them firme on every side, till he have added House to House; this is our want of Faith, he beleevs not: hence it is, that these two run a different course.

8. Instance.
Employment.

So againe, one man lookes to his businesse; he will not spend time to examine his heart, he will not spend time in prayer from day to day; he saith, my businesse will goe at six and sevens, my businesse will not be done: when as another man, that hath chosen *Maries* portion, is content to lose somewhat; he is content that many things should goe amisse, he is content to lose somewhat of his estate; he is content to let his businesse lye undone, or not to be so well

well done, because he thinks to be busie in good workes, in prayer; and to have the favour of God, is greater advantage; he thinks he hath chosen the better part. Now it is Faith that workes this difference. What should I doe? Why should I name any more Instances? You may name more to your selves: As you have Faith, so it will guide you, it will turne you this way and that way, in the turnings and passages of your Life.

But now, because I am farre in the point, (and I see the time runnes fast away) before I leave, I would not onely shew you what Faith is able to doe, but I would worke you to this a little.

You will say then, What is it to trust in God? For that is the reason of all the difference you see: Therefore, saith *Paul*, *1 Tim. 4. 10. We labour, and suffer rebuke:* What is the reason? If you would know the cause why wee lead such a life, why wee run another course than others, why wee live a painfull life, in labour from day to day; (but if a man had good Wages, he might well doe that :) wee labour, and suffer, and are rebuked, and have nothing but persecution for our paines; but, saith he, wee doe it *because wee trust in the living God*: Therefore wee labour, and suffer, and are rebuked, because wee trust in the living God. I say, doe this, and thou shalt be able to doe the same that *Moses* did, thou shalt be able to doe the same that *S. Paul* did, the same that all the Saints have done. If I could but perswade you now to trust in God, to set your Faith aworke thus farre; there is no man that heares me this day, that is in any other course than in the

Quest.

Answ.

wayes of Religion and Godlinesse, but he would turne his course : and therefore I will labour in this a little.

Quest.

Answ.

To trust in
God, what.

You will aske me then, what it is to trust God ?

I will shew you a little what it is, because every man is readie to say, trust in God; but I am not able to doe this that you say, when I come to such a hard turning. Deceive not thy selfe: This is to trust in God; namely, to be unbottomed of thy selfe, and of every creature, and so to leane upon God, that if he faile thee, thou sinkest. There is many a man, that pretends he trusts in God; but he so trusts God, that withall he will provide for himselfe: Such a man saith, Gods blessing is a good addition; but to have that for all, he will not; he will be sure he will be strong, he will make his Mountaine strong about him, and he will have the blessings of God too: for Faith in the promises, he makes them good notions; but for things to trust to, to rest on, it is a thing he will not be perswaded to. Now this is not to trust in God: But this is to trust in him, when thou doest so cast thy selfe on him, that if he should faile thee, thou wert undone by it.

Example of
trust, in Alexander.

To exemplifie it to you: There was an action that Alexander the Great did; (I use it onely to expresse what I meane by trusting in God:) When he was sick, there comes a friend that was alwayes close with him, that was a Physician, and he prepared him a Potion; but before the same came to him, there was a Letter delivered to him, to signifie to him, that that very Potion was poyson: When his

his friend came with his Potion in his hand, he takes the Letter that was sent to give him notice of the Treason, and drinckes off the Cup with one hand, and reaches the Letter with the other; so he dranke off the Cup before he shewed the Letter. Here *Alexander* trusted him; if he had failed him, he had lost his Life: he did not first shew the Letter, and then heare his excuse for himselfe; but he shewed, that he trusted him. In such a case, if thou be able to trust God, if thou canst put thy selfe upon him, if he faile thee, thou art undone, in such a case, this is to trust in God.

To use another expression, that you may know what it is.

There was a King of this Land, that sent to his servant, a Generall of his Armie, to spare a Citie: He had command under the Broad Seale, from the Councell, and from the Kings owne hand, to doe it; and to disobey this Warrant, was death: but withall, the King sent him a secret Message, that he should destroy the Citie, and to trust him to save his life. The partie did so: The Broad Seale and Commission was to spare the Citie, to forbear it; the secret Charge, was to destroy it: This he did, and trusted the King for his life; if he had failed him, he had beene destroyed. These similitudes shew what it is to trust in God: If thou be brought to such an exigent, if thou wilt trust God in such a case, as wherein if he faile thee, thou art undone; this is to trust God: not to seek his blessing so, as to make that an addition, but to put all upon him. Therefore, that you may know that this is to trust in

Why God
deferres deli-
verance till
extremitie.

Quest.
2 Cor. 1. 10.
opened.

Answ.

Quest.

Answ.
We trust not
in God, till
other helps
faile.

in God, know, that except thou doe ~~it~~ thus, God is not readie to answer thee. Therefore commonly, he puts not forth his strength to deliver men, or to bestow upon them any great blessing, but when he hath brought men to such an exigent. And because men will not trust in him commonly, while other props are taken away, (for wee should trust in God in the midst of prosperitie and happinesse, but because men will not doe it till then) he strips them of all, that they may doe it; he brings a man to such a case, that he shall have nothing else to trust unto.

What is the reason that S. Paul saith, 2 Cor. 1. 10. *Wee receive the sentence of death, that wee might learne, not to trust in our selves, but in God that raysed the dead?*

God meant to deliver him, when he saith, *he received the sentence of death*; that is, there was no helpe in the World, that he could see, in himselfe, or in any other creature: Now he was brought to trust in him, and then God answered him in his trust, so you shall find, Zeph. 3. 12. *I will leave among you men that are humble, and poore people, and they shall trust in the Name of the Lord.*

Why did not these trust in the Lord while they were rich?

Our nature is so backward, and exceeding deceitfull, that wee cannot, till other helpes are gone. *I will leave among you a sort of poore people, and they shall trust in my Name.* As if hee should say: When men are brought to that, that all other things are taken away, and till then they will not trust in him,

Indeed,

Indeed, till then it is not trusting. And therefore in 1 Tim. 1. 5. *Shee that is a widow, is left alone, and trusts in God.* Till shee be left alone, till the other props be taken away, a man cannot trust in God. Hence it is, that commonly when men are brought to the lowest, they are neereſt to God, they have beſt acceſſe unto him; becauſe when they are brought to ſuch an exigent, then a man will pray beſt; and when hee prayes beſt, then hee ſpeedes beſt: then Faith is ſet on worke, and it workes beſt when it is alone, when it is ſtripped of all other helpeſ. And therefore you ſhall finde in the Booke of God, when men were loweſt, they had neereſt acceſſe to God: *Aſa*, when hee was come againſt with many thouſands, hee truſted upon God, though hee went againſt them with halfe the number, and God delivered him, becauſe hee prayed and ſought to God, and ſaw that hee was not able to doe any thing, hee truſted in God. Another time, when *Aſa* had forgotten God, when hee was ſtrong, when hee thought himſelfe more able, when hee was to deale with one that had a weaker Armie a great deale, the King of *Iſrael*; hee was overthrowne, and ſhut up, that hee could not ſtirre, becauſe hee ſent to the King of *Aram* for helpe. It is Gods manner to deferre ſending of helpe, till a man be brought to the Mount, as hee did with *Abraham*: hee might have done it before; but, you know how hee did with *Abraham*, hee brought him to the laſt caſt. And *David*, hee was brought to the very point of periſhing by the hands of *saul*, before hee delivered him. And ſo hee did

2 Chro. 14, 11.

Instances of
Gods defer-
ring to helpe.

with *Iacob*; *Eſau* comes againſt him with ſoure hundred men, (with a full reſolution to deſtroy him before he would deliver him : It is Gods manner to doe thus. And ſo he did with *Iob*, and other ſervants of his : his faſhion is to doe ſo ; to bring men unto the very *brow of the hill*, till their feet be readie to ſlip when they are even going, and then he delights to appear and deliver them. Therefore, in ſuch caſes truſt in God, put all upon God ; that is, when God, in a turning of thy life, brings thee to ſuch an exigent, that thou ſeeſt all at the point to be loſt, that thou art at the point to be utterly undone, learne to truſt in God in good earneſt, and that ſhall guide thee, and turne thee the right way, when thy fleſh is readie to goe another way.

Queſt.

What was the reaſon that Chriſt, when he was on Earth, would doe nothing, except they beleevd in him ?

Anſw.

Why God is ready to help, if we beleve.

When thou haſt any thing to doe, if thou beleeveſt in God, that will make him readie to help thee ; becauſe then it is an acknowledging, and attributing to his Power. If hee ſhould doe it in another caſe, hee ſhould loſe his labour, hee ſhould loſe his glory, men would not be built up in him by that which hee did. Therefore make uſe of Faith, ſet Faith on worke, as I ſaid. I ſhould come to this now, to move you to truſt in God in all caſes. If I could perſwade this, men would turne the courſes of their lives, and would truſt in him : for know, if thou truſt in God, hee never failes any that truſts in him, as *David* ſaith in *Pſal.* 37. *I never*

ſan

saw the righteous forsaken, &c. As if hee should say: Aske all his servants, aske all men that ever have knowne him, all the men that have lived with him, that have finished their course with him; aske a servant of God, when he comes to dye, how God hath dealt with him, whether he hath failed him all his life: I am perswaded, that there is not a servant of God, but will say that he never failed him; and if he were to leave an exhortation behind him, he would exhort others from experience of his trust: it cannot be, that God should faile thee, if thou rest upon him. Thinkest thou, that God can faile thee, when he saith himselfe so often, he will never faile thee, nor those that trust in him? Will a man faile one that trusts in him? Wee use to say; Oh, I will not faile him, for he trusts in me: and doest thou thinke, that God will faile thee, in such a case? If God should faile men in such cases, there is no man that would seeke him. But that men should be encouraged to serve him, he hath promised; not onely not to faile thee, but he is abundant in truth, he will be better than his word; he doth what he saith, and more too: If thou wouldst trust upon him in such a case, thou shouldst find that he will answer thee.

But thou wilt say: I see not how he will doe it, the case is such a hard and difficult case.

Thou must know, that there are strange passages in Gods Providence; he is able to bring things to passe, though thou know not how it should be. See his Providence, 2 Kings 8. The Woman there,

Our trusting in God, ingathereth him to helpe us.

Object.

Answer.
God can help in difficult cases.

the *Shunammite*, shee beleevd the word that the Prophet had said, That there should be seven yeares Famine; shee left her Land and Countrey: this was an act of Faith, that made her doe this. See how this Woman beleevd now: shee followed the direction of the Prophet, shee did that which God appointed her to doe: see how God brought it to passe, that the servant of *Elisba*, *Gehazi*, should be there with the King, and that he should be telling the King of *Israel* of the great acts of *Elisba*: That there should be such a concurrence of all things, that shee should come just at that time, and no other, when the man of God was there, yea, when he was telling of that very story, that then shee should come in; and so shee got her Land; or else it is likely, that the Woman, having lived away so many yeares, it is likely shee had had a hard suit of it: but Gods Providence brought these things together.

So againe, looke on *Mordecai*; it is a strange case: It was concluded, that he and all the *Jewes* should be slaine: The Decree was gone out, there was nothing in the World, for ought hee saw, that could hinder it; the very Night before *Hester* was to come to the King, to make her request; if it had beene but a Night longer, perhaps it had failed: But that there might be a concurrence of all this, it is said in *Hester* 6. *The King hee could not sleepe that Night*; and when he could not sleepe, he might have called for another Booke, than the Booke of the *Chronicles*; and when he had the Booke brought, he might have fallen upon another place, and not upon

upon that where *Mordecai's Act* was recorded, but that there should be a concurrence of all this in that very time. Is not God the same God? Why should not wee be readie to trust in him still? Doe wee not see the same dayly? If his workes were recorded and observed in our remembrance, certainly wee should trust in God.

But you will object, the Lord doth every thing by Meanes, he doth not worke Wonders, he workes not Miracles now adayes: And; when I see no Meanes, I hope you will not have me to expect Miracles at Gods hands, to tempt him.

You must remember *Ahaz* his case: When God came to *Ahaz*, and told him by the Prophet *Isay*, chap. 7. *That Aram and Remaliah's sonne, those two smoking Fire-brands, should not have their wills,* should be dis-appointed, that he would fight for him, against them: Saith the Prophet to him; *Aske a signe of the Lord in the Heaven above, or in the Deepe below.* No, saith he, *Ahaz will not tempt God.* What is the meaning of that? That is, I will provide for my selfe, I will not trust to his Word, I will looke unto my selfe, I will provide an Army. I will not tempt God; That is, I will not goe about it without meanes, I will looke about me: And for such a signe, as resting on that promise, if I should doe this, I should tempt God.

See, here is a faire excuse: Take heed of such excuses; say not, I shall tempt God: and know, that though there be not Miracles, yet God he workes Wonders now adayes as well as then, his hand is

Object.

Ans.
Concerning
use of meanes

Note.

Though God
work not mi-
racles now,
yet he workes
wonders.

not shortned, now he is the same God, he is as powerfull as he was. It is true now as it was in *David's* time, that wonderfull are thy workes. And Christ now, in the time of the Gospel, his Name is Wonderfull. In *Isa. 9. The Government is upon his shoulders, and his Name shall be called Wonderfull*: in the Government of his Church he doth wonderfull things; that is, when a thing seemes to be never so strong and well built, when the strength of the Enemy seemes to be never so great and invincible, he is wonderfull to dis-appoint them.

Againe, when the strength of the Church seemes to be little, he can make that effectuall to doe great matters, it shall doe wonders: and therefore, I say, God is able to doe wonderfull things now.

Now, those very things which seeme Wonders to men, are not Miracles, though they may be great Workes.

Wonders
wrought after
an ordinarie
manner.

That Wonder that *Elisba* said, that the next day things should be so cheape, you see that was reckoned so great a matter, yet it was done after an ordinarie manner: There was but a false feare scattered in the Armie, and it was done. Therefore he that wrought Wonders then, he can doe the same now.

That deliverance which the *Jewes* had, it was a thing that may be done now.

So those Wonders, those great Acts which God did when men trusted in him, they are things which he doth daily now.

Therefore to answer punctually, because men doe deceive themselves in that, when wee exhort them to
trust

trust in God, they say still, wee must use the meanes ;
I will give a three-fold answer to it.

It is true, that God useth Meanes , but they are
Meanes of his owne providing, and not the Meanes,
many times, that thou pitchest upon. For thus farre
it is true, God doth it not but by Meanes ; that is,
hee doth things by second Causes, hee doth them not
by an immediate hand of his owne, though hee be
able to doe it : But now what those Causes are, thou
knowest not. Therefore this set downe ; that God
doth it by Meanes of his owne, and not by those
Meanes thou seest. It may be thou pitchest upon
some particular Meanes, and thinkest surely it must
be done by this ; and because thou seest no other,
thou thinkest if that faile, all is spoyled : But it is
not so, God will not doe it by these ; nay , God is
so farre from doing it by them, that his usuall course
is, when men have pitched upon particular Meanes,
and thinke surely the businesse must be brought to
passe by this, or else all will faile ; God many times
useth not that , but a Meanes which thou never
thoughtest of.

In such a case, it fares with us as it did with *Naa-
man the Assyrian* : Vhen hee comes to the Prophet
of God , hee thought before-hand, that the Pro-
phet would have spoken some words, and have
healed him ; but hee bids him goe and wash, which
was a thing that hee never thought of : So thou
many times thinkest of these Meanes, thou pre-con-
ceivest things in thine owne heart, thou thinkest thou
art right, thou thinkest it must needs be done this

Ans. 2.
Consisting of
three parts.
1. We must
use Gods
meanes.

We must not
pitch upon
particular
meanes.

way, thou seest no other meanes ; but, it may be, God will not doe it this way, but he will doe it a way that thou thinkest not of.

So *Ioseph*, when he was in favour with *Pharaoh* his Steward, one would thinke, that this should have been the meanes of *Iosephs* advancement, and of bringing to passe that promise ; but this was not the meanes that God used.

Againe, when that *Pharaoh* his chiefe Butler was delivered, one would thinke that that should have beene the meanes to have wrought his exaltation ; but yet these were not, there fell a meanes that *Ioseph* thought not on : and so God doth dayly.

Many times the thing that wee most trust unto, and put most confidence in, doth faile and deceive us ; God dasheth in pieces such meanes, and useth other meanes to helpe, that never came into our hearts to think of. Doe wee not see it oftentimes ?

Againe, that meanes which wee thinke will not doe, oftentimes doth it. Therefore say not, I trust in God, that he will doe it by meanes ; for God delighteth to doe it by meanes.

Men are readie to say ; Oh, if I had such a Physician, or if I had such ayre, or such meanes, I should doe wel enough : How dost thou know that ? It may be God will not use that.

So, those that are in distresse ; Oh, if I had such a man to comfort me ! Why thou knowest not whether that be the meanes that God will use, or no. Therefore say not, because I see not meanes, therefore I will not trust in God. I say, God will doe it by

by meanes ; but he useth meanes of his owne providing, and not of thy seeking. This is the first answer to it.

The second answer : If thou say, that God doth it by meanes ; yet remember, that it is his Blessing or his Curse, which makes those meanes on which thou art fixed ; effectuall, or in-effectuall. The greatest meanes, the fairest, the most specious, and most probable to bring things to passe ; remember, that if God doe but say to that meanes, prosper not, (for that is the Curse, when he bids a thing wither) thou shalt not doe it.

Againe, if it be weaker, if God say to such a thing, goe and doe this businesse, it shall be able to bring it to passe ; this is his Blessing, and his Curse : you should learne to have these words, not onely in your mouthes, but to know the meaning of them ; and not onely so, but to come to the practice ; to say with your selves, when things are faire and probable, except God bid this doe it, it shall not be effectuall ; if he curse it, it shall wither.

Thirdly, remember this, That his blessing is dispensed, not according to thy meanes, but according to the uprightness of thy heart, according to thy workes. One would thinke, when hee hath Riches, then hee should bring it to passe ; but, saith the Prophet, *Psal. 62. Riches belong to the Lord, they come neither from the North, nor from the South*. And, *when Riches increase, set not your heart upon them*. Saith hee, it is not Riches that makes men happy ; for that Objection will come in :

2. Gods blessing maketh the meanes effectuall

3. God gives his blessing not to our meanes, but our uprightness.

Obj. 8.

If I had Riches, I should be able to doe this, or that; they are the meanes to make a man happie, though happinesse consists not in them.

Ans.
Riches make
not happy.

No, (saith he) *when Riches increase, set not your heart upon them.* As if he should say; If Wealth would doe you good, I would give you leave to set your hearts upon it: but it is not in Wealth, or Riches, to make a man poore, or rich, but that comes of the Lord. But now comes in the Objection:

Ans.

Yea, but God doth it by Meanes, the Lord doth it by Riches.

Obj. 9.

God rewards
not according
to wealth, but
works.

No; *God rewards men according to their Workes, not according to their Wealth.* So that, when thou trustest to the Meanes, know, that God blesteth thee according to thy Workes, not according to the outward Condition thou art in. Thus wee should learne to doe: when wee say, God doth things by Meanes, when thou seest the fairest Meanes; yet, if thou finde that thou hast not prayed, thou hast not sought to God, thou hast no secret assurance of his blessing, thinke not that such a businesse will be done.

Againe, when the Meanes are low, meane, and weake, yet, if thou have sought him earnestly, if thou hast had a secret assurance of him, that hee will be with thee, let not thy heart be discouraged; doe in this case as *David* did, *Psal. 31.* (saith he) *I heard the speaking against of great men, they sate and conspired against mee, but I trusted in thee, I said, my times are in thy hands.* (Marke) When *David* saw the greatest Meanes used against him as might be,

; (they were great men set against him, and
ny of them, they joynd together, they tooke
insell against him) hee was not discouraged; but
h, *My times are in thy hands.* If my times were
their hands, they might make me miserable, I had
son to be discouraged at that; but my times are
hy hands: See if thou canst say this on both
s. When great men joyne for thy Wealth, say
now, I shall be made a great man in the World;
say, my time is in Gods hand, it is not in their
ver to doe it.

gaine, when great men seeke and consult against
; say not now, I shall be miserable; but consider
times are in Gods hands, it is not in their hands
loe it.

Our time's in
Gods hands.

F I N I S.



OF
EFFECTUALL
FAITH.

The sixth Sermon.

1 THESS. I. 3.

Remembring your effectuall Faith, &c.

use.



WE have already answered one Objection, that God workes by Meanes ; we shewed after what manner : Well, these be so, (before wee leave the point take heed you deceive not your selves) You commonly say, God workes things by Meanes The saying is true , if thy heart bee not fall for it is true, hee workes things by Meanes : But if such Meanes come in competition , (as God hath not appointed that which is unlawfull for thee to doe) if it come in competition with the

which God hath set apart, in such a case thou must let such meanes goe, else thou mayest use that meanes; but it is the meanes alone, thou shalt have no encouragement in the use of them. If thou hast meanes, encourage not thy selfe so much because of them, but because thou hast God for thy friend; *Let not the rich man rejoyce in his riches, nor the strong man glory in his strength*, or the wise man joy in his wisdom, *Ierem. 10. but let him that glorieth and rejoyceth, rejoyce in the Lord.* If they could doe a man good, wee might rejoyce in them. The Lord requires nothing, but that which is reasonable: I dare be bold to declare it, that if the confidence in the strength of a man were able to doe him good, he might rejoyce in it. Therefore wee see in that place, he saith, it comes of the Lord. As if he should say: Wee see by experience, when God will use them as instruments, it is otherwise; then they doe that, which of themselves they cannot; they doe it no farther than God blesteth them, for else they hurt, and doe no good to a man. Take heed therefore thy heart be not false, and deceive not thy selfe, that thou mingle by-respects in the businesse; but use the meanes, and depend and trust in God for the bringing it to passe: which thou shalt know by this, if thou draw neere to God; for that is a tryall, *Ierem. 17. Cursed is hee that maketh flesh his arme*: this drawes the heart from God; you shall finde that noted in *1 Tim. 1. 6. The Widow that trusts in God, prayeth day and night.* Therefore, when thou hast the best meanes, if thou be not slack in prayer,

Caution in using meanes.

How to know that we trust God in the use of meanes

prayer, it argues thy trust in God; when thou goest to God, and strivest with him by prayer, and seekest not to the creature, to say, thy Wealth, or Riches, or the like, shall helpe thee. So much for the answer to the first Objection.

Object. 1.
Concerning
evils feared.

Another thing that wee are readie to Object, is But, what if such a thing should come to passe What if the evill that I feare, should fall upon me What if the businesse I goe about, proceed not which is of that moment, I am undone if it be not done?

Ans.
1. We thinke
the evil worse
than it is.

Herein the heart of a man must be quiet.

First, it may be thou art too hastie in this kinde many times thou thinkest, in such cases, that thou art without helpe, and without hope, when it is not so: Know therefore, that a man may be under water, and rise againe; he may sinke twice or thrice before he be drowned; thou mayest receive many foyles, many blowes, and yet not lose the victorie. The best Saints have bene under the Cloud for great while, but they were not destroyed, they perished not: So was *Ioseph*, so was *David*, so were all. Therefore, put the case that thou fall into this particular ill; that the evill which thou fearest, fall upon thee; *cast not away thy confidence*, God may helpe thee, he may come betweene the Cup and thy Lip, as often it is seene: it is his usuall manner to appeare in the Mount, and not before. It was a Proverbe in *Israel*, *The Lord will be seene in the Mount* not so much, because it was a common speech, but because it was commonly done; it was a thing that

Go

God used to doe. Therefore be not discouraged too soone ; God may helpe thee, as low as thou art. Suppose this doth come to passe, as a mans heart will never be at rest, till he suppose that which he would not, be content should be so ; and hence comes disquiet in a mans heart : if it doe come, he hath not resolution to beare the perplexitie. Therefore, in such a case, if thou suppose it will be so, doe as *Hester* did, resolve ; *If I perish, I perish*. The meaning is, If I perish, I shall not perish : when shee saith, *If I perish, I perish*, shee meanes not such a matter as wee say in our common speech ; but, If it will come to passe, let it come to passe : so *Hester*, *If I perish, I perish* ; shee knew, that it was a good worke that shee went about, and shee knew shee should have a reward for it. It is not such a thing to lose the life, as men thinke it is ; if wee looke upon it with the eye of Faith, it is no such matter. And so the three Children, they care not what should become of them ; they knew not whether God would deliver them, or no : but if he would not, they resolved to beare it ; and so should wee doe.

But, you will say, A man is not able to doe this :

If thou diddest know the reason, it would move thee : Therefore labour to worke thy heart to consider, that all these worst things that befall thee, may be good enough ; and if thou have not learned before, learne now ; marke what *S. Paul* saith : *wee are afflicted, but not overcome ; persecuted, but not forsaken ; cast downe, but wee perish not ; ever dying, but yet behold wee live ; sorrie, and yet wee rejoyce.*

That

Object.

Answer.

There may be good in that evill we suffer.

That is, there is somewhat that sustaines us in the worst dangers, somewhat that keepe us from sinking. And *Paul*, he is as good as his word; what he saith there, wee see by his carriage: wee see in what a manner he went thorow all; all was nothing, persecution was nothing: but what he did in such a case, he had God stood actually by him, and said; Feare not *Paul*, I have much people there, when he sent him into *Macedonia*:

Object.

Answer.

But thou sayest, thou hast nothing to beare it.

Consider, whatsoever thy case be, if the thing do so fall out, thou shouldst be readie to say, This is not so desperate, but it may be helped; it is not so heauie but it may be borne; it is not so miserable a case, but it may be happie; and lastly, it is not so bad, but it may be good for me.

2. No case so desperate, but there is help.

Good Name like Glasse.

First, There is no case so desperate, but it may be helped: Put the case thy Name, which is so tender thing, which is like unto Glasse, which if it be broken cannot be made up againe; suppose it be broken all in pieces in the world, God shall make it up. *Ioseph* his Name could not be made up againe, and he cleared a innocent of all; but God cleared him. *David* now by his great sinnes, he brake his good Name, so that now it was not an easie thing to heale *David*s Name; yet God did it abundantly, and he died full of riches and honour: it was forgotten, as a thing that had neere beene; when he had gotten credit with God, he got credit with men.

And so for Povertie: It is not easie for a man to be rich; riches have wings. It is true, riches have wings

to flie to a man, if God bid them come, as well as they have wings to flie from a man, if God bid them leave him.

Againe, what if such a man be thine enemie? There is no man that is such an enemie, but God can soone make him a friend, as wee see in *Jacob* and *Esa*. Let the case be what it will: You know *Iobs* case, there was all extremitie of miserie upon him, that, if a man should looke upon him, hee would thinke it impossible to helpe him; yet you see what God did.

Againe, I say it is not so heauey, but it may be borne: Wee see how *Paul* did beare all his afflictions, (wee see it in other instances, which before wee reckoned up;) in *2 Cor. 11*, see how he was stoned, how he was scourged, and imprisoned; the troubles that he had within him, *the care of all the Churches was upon him*; and who was afflicted, and he did not burne? It was to him as a fire to a man, it scorched him; and yet you shall see, that he did beare them in such a manner, that if a man were to chuse *S. Pauls* comforts with his afflictions; he should make a good choise, to take the one with the other. *S. Paul*, in the presence of *Nero*, is not daunted, who was a wicked Tyrant. So *David*; he was in a miserable case at *Ziglag*; he had lost his Wives, and all that he had, he had no helpe, but a few (400) men, and yet they would have stoned him too; this was nothing to him: when God had settled his spirit with comfort, *he comforted himselfe in the Lord*. So in any case, if God keepe a whole spirit in thee, it is no matter.

2. It is not unsupportable.

Smiles.

A sound spirit
will bear any
affliction.

3. A Christi-
an happie in
affliction.

God loves us
in affliction.

4. Afflictions
may be good
for us.

Take a Plaster that is sharpe, if you lay it to a sore place, it will smart and grieve it; but lay it to the whole flesh, it is nothing: So it is with afflictions; when thy soule is whole, it is like a whole shoulder: lay a heaue burthen upon a whole shoulder, and it goes away with it well enough; but if the soule and spirit be broken, it is not fit to beare a crosse. If God enable a man, it is another thing; then disease is nothing, imprisonment is nothing, and disgrace is nothing; when God enables a man to beare it, it is nothing: therefore it is not so heaue, but it may be borne.

Againe, it is not so miserable, but thou mayest be happie in it. Why? The reason is in *Rom. 8*. Because, whatsoeuer it be, *it shall not separate us from the love of God in Christ: neither Principalities, nor Powers, nor things present, nor things to come; neither Men, nor Devils:* In such a case, the Devil, with all his forces set against thee, shall not be able to make thee miserable, thou art a happie man notwithstanding, hee shall not be able to hurt thee; God loves thee still, and loves thee tenderly, thou art deare to him at all times. Therefore whatsoeuer it is, it shall not separate thee from the love of God in Christ: And when hee could name no more, hee names in generall; saith hee, neither Men, nor Devils, nor *any thing* shall doe it.

Againe, it is not so bad, (I say) but it may be best for thee, it may doe thee good: for our nature is so rebellious, and so set upon things of this World, that except God should take this course, to worke a wearinesse

wearinesse in the World, to mortifie our lusts; if God should not take such courses, our nature would be readie to rebell: therefore God dealeth so with men. Sometimes hee afflicts thee with sicknesse, sharp sicknesse, which is irksome to thee; but know, that if that disease were taken from thee, thou knowest not what thy heart would doe. Some men be afflicted with enmities of others; thou knowest not, if thou wert friends with all men, how thou shouldest be. Thou art afflicted in the World, in thy Wife, in thy Children, in thy Neighbours, in thy Name, in thy Estate; and though thou thinke with thy selfe, If I were free from this, I should be happie, I should be humble, I should serve God the better; I say unto thee, thou knowest not what thou shouldest be: A mans minde doth not know what it would be in another estate, onely he knowes the present. If thou hadst such and such circumstances, if thou hadst wealth, if thou hadst such crosses removed, if all things should goe well with thee, Oh then thou wouldest be happie; but thou knowest not what thou shouldest be. You know what the Prophet said to *Hazael*: (saith hee) *Dost thou know what thou shalt be, when thou art King of Aram?* Thou knowest how thou art affected now, but thou knowest not how thou shalt be then; when thou art a King, then thou wilt be answerable to thy state and condition. So much for the second Objection.

Thirdly, it will be objected: It is true; if God did heare my prayers, or if hee did usually heare the prayers that the Saints make, that it were no

Note.

Olij. 8. 2.
Concerning
Gods hearing
our prayers.

more but seeke and have, wee would trust in God in difficult cases : But I finde by experience, that I pray, and he doth not answer me : and it is not my experience onely, but it is the experience of others likewise ; they pray, and God doth not heare their prayers : What should sustaine me therefore now ?

Ans.

To this I answer : It is certaine, that God alwayes heares thy prayers, there is no doubt to be made of that ; hee is a God hearing prayers, and hath made a promise, that when they come, hee will heare them : Be assured therefore, that hee heares. But now to answer thee.

Why God
heares not
sometimes.

Object.

First, there are many cases wherein God heares not : as first, it may be thou askest amisse.

But thou wilt say, My heart is right ; and therefore I hope I aske not amisse.

Ans. I.
When wee
aske amisse.

Yes ; though thy heart be right, thou mayest aske amisse out of mistake, out of want of judgement : Thou must not thinke with thy selfe, because thy affection is strong to such a thing, therefore it is lawfull for thee, and meet for thee to have it. There are many things which a little Child asketh, which are not meet for him ; a wise Father will not second his Child in all that hee affects and desires ; thou must thinke, that God will not doe it in these cases. And therefore learne in such a case, when thou comest to God for outward things, or for the measure of Grace, or for the present use of Grace, (as you shall heare hereafter) it may be hee answers thee not ; yet thou must acknowledge God to be onely

onely wise. If wee could remember that in *1 Tim. 1. 19. To the King onely wise, be glory and immortalitie:* Wee thinke our selves wise too, wee thinke that wee have some part of wisdom; but if wee did beleve that hee were onely wise, that is, if thou diddest beleve that none were wise but hee, thou wouldest be content to resign thy selfe unto him, let him doe with thee what hee will, although thou see no reason, yet thou wouldest be content. Therefore, when thou comest to aske at Gods hands, thou shouldest be readie to say thus: Lord, I see no reason why this should not be good, and yet I may be deceived, I may be mistaken; therefore I will not aske it absolutely: It may be, the want of it is better for me than the enjoying of it; it may be, to be crossed in it, is better for me than to have successe in it; thou art onely wise, I am not able to judge: And therefore, when wee come to aske any thing of God, thus wee should doe. *S. Paul*, when hee comes to aske the mortification of his fleshly lusts, *2 Cor. 12.* one would thinke hee might have asked that absolutely, wee cannot see how God should not heare that prayer: and yet, in that case, *S. Paul* was mistaken; God saw it was best to suffer that lust to continue upon him, and to contend with him: Thou shalt not be free from this strong temptation; for, saith hee, by this I will humble thee, thou shalt have a better Grace than thou shouldest have, if that lust were taken away. When Saint *Paul* saw, that the continuance of that upon him humbled him more, that it brought more glory to

A man may aske amisse, though his intention be right.

God, that it shewed Gods power in his weakenesse, hee was content, hee saw that hee was deceived before: I say, in such a case a man may be deceived, much more in outward things. You know, the Disciples, when they came to aske fire to come downe from Heaven, they thought it was a zealous request; but Christ tells them that they were deceived, they knew not from what Spirit that request did come: if it had come from Gods Spirit, he would have heard it; but they were deceived. So, if thou wouldest have God heare thy prayers, know whether they come from Gods Spirit; whether thy prayers be the voyce of thine owne spirit, or of Gods Spirit: if it be the voyce of Gods Spirit, he heares it alwayes, because it askes according to his will; our spirits may aske that which is good, but not that which is fit at this time.

2. When we
are not fitted
for mercies.

Similes

Instances.

Secondly, hee will heare thee; but it may be, thou art not yet fit for the mercie: not because hee doth not heare thy prayer, and tender thee in that case thou art in, but thou art not yet fit. Herein God deales with us, as the Physician deales with his Patient: The Patient earnestly desires such and such things; the Physician wants not will to give them him, but he resolves to give them as soone as he is fit; and therefore he makes him stay till he have purged him, and made him fit for it, till he be fit for such a Cordiall, for such a Medicine, that it may not hurt him: it may be, God stayes thee for this end. So the men of *Benjamin*, they were fitted when they had fasted and prayed three times; when they had fasted

fasted once, and twice, they adventured, and prevailed not till the third time! So God deferres long. What if thou fast and pray, and God doe not heare thee? Yet conclude with thy selfe, that thou art not yet fit: There is somewhat more that must be done. *David*, a man would thinke that he had beene fitted for the Kingdome before that time; but God deferred it untill *David* was humbled enough, till he was broken enough, till God had provided a Kingdome, as he promised.

And so he did with *Joseph*, and so with the people of *Israel*: they were kept long in bondage, they were long pressed, before they were fit to be delivered; God tendred his people then, he had no delight in their afflictions. And so wee may see in the whole Booke of the *Judges*, how God suffered his people to be afflicted, to fit them for deliverance. So, thinke with thy selfe, thou art not fitted yet; and if thou wouldest goe by a Rule, *1 Pet. 5. 6. Humble yourselves under his mightie hand, that he may exalt you in due time.* Marke, whensoever God layes any affliction upon any man, his end is to humble him. And, if the worke be done, he will performe that which he hath promised; as soone as thou art humbled, he will exalt thee: therefore that word is added, *He will exalt you in due time*; not when thou thinkest he will, before-hand, for God is wise, and will doe it in due time: if he should deferre it beyond the time when thou art fitted, he should not doe it in due time, but beyond the time.

God delivers
in due time.

Againe, if hee should send deliverance before
X 4 thou

thou art fit, it were not in due time, it would come too soone: But assure thy selfe, when thy heart is humbled and weaned from the World, when thy lusts are mortified, and when thou art made spirituall and heavenly-minded by such afflictions; be sure God will not deferre one jot, hee will come in the exactnesse of time; that, as it is said, *In the fulnesse of time* his Sonne came, so it is in the fulnesse of time before he will save thee, in the fittest time. Therefore I would say to thee, whosoever thou art; that suest to God for Pleasure, for Honour, it may be, to be relieved in thy state, for Health, for Life, or for comfort; I say, God hath made a promise, and it is impossible that hee should faile in the performance of it, as *Salomon* saith, *Prov. 22. 4. Riches, and Honour, and Life shall he give; but to whom? to him that is humble, and that feareth the Lord*: You must put in both the Conditions. Many men feare the Lord, which are not humbled; and some men are humbled, but they have some secret way of wickednesse, wherein they are indulgent to themselves, but they must goe both together. Let a man be holy, that hee may have no way of wickednesse in himselfe; and let him be humbled, or else God may bestow Wealth on thee; but if thy heart be not holy, thou wilt forget God in it. And if hee give thee Health, if thy heart be not humbled, thou wilt be readie to use it intemperately, thou knowest not thine owne heart: but be assured, when thou comest to God, he heares the requests that are made by his Spirit; that if thou be prepared, hee will not denie

Holinesse and
humilitie.

denie thee: the Promise is absolute; let the Condition be fulfilled; for those are the words, *The reward of humilitie, and the feare of God, is Riches, and Honour, and Life*: Expect not these, when there is not the precedent preparation; for it is not best for thee.

Thirdly, it may be God doth it not, because there is a defect in thy prayer; hee will have thee pray more fervently, that Condition is put in, *James 5. The prayer of the righteous availeth much, if it be fervent*. Indeed, God might bestow blessings upon us for the meere asking, if wee did but *make our requests knowne*; yet hee is pleased to require that Condition, that our prayers be fervent, and he defers the giving of the blessing, untill wee be quickned: and therefore hee defers oft-times, to inhanche, and to cause us to prize his blessings, (*lightly come, lightly gone*; as wee use to say.) Things that come easily, wee willingly part with; but God will have us prize them high, and therefore wee must begge them earnestly: hee holds them back, to affect our appetites, to make us contend with him in prayer; or else, why did hee deferre to grant the Woman of *Canaans* request? Why did hee deferre, to give *Jacob* deliverance from his Brother *Esau*? If hee had done it in the beginning, *Jacob* had not so wrestled, hee had not done that excellent dutie of prayer all night. When *Hannah* comes to aske a Sonne of the Lord, (hee hath given to many with lesse adoe, but) hee would not grant it her till her spirit was troubled, till shee prayed earnestly with contention and violence,

3. To make us pray fervently.

To prize his blessings.

lence, that *Eli* thought she was drunke : No, said she, but, *I am a woman troubled in spirit*. They must be earnest, those prayers that God will have at thy hands : and if thou be not heard, goe and mend thy prayers, that thou mayest mend thy speeding ; quicken thy prayers, as thou labourest to make thy heart more righteous, that thou mayst be fit : *The prayers of the righteous prevaile much, if they be fervent* ; so pray more fervently.

4. When it
crosseth Gods
providence
otherwise.

Fourthly, it may be God heares thee, but it crosseth some other secret passage of his Providence. There are many things that God, the great Governour of the World, must bring together ; and though you see no reason why hee should not heare thee, yet it may be hee will discover unto thee, that the summe of all things being put together, thou shalt see, that it is not best for thee to be heard. *David* now, when hee comes to aske a request at Gods hands, that hee might build him a Temple ; it was a thing that hee desired, and he made no question but that it was according to Gods will ; and *Nathan* was of that opinion too ; Goe, saith he, and doe all that is in thine heart : *David* did not know what belonged to that businesse, because no man can judge of those things that God hath appointed to bring to passe, a man cannot see round about all the corners of Gods Providence, no man is able to see it ; wee see not the concurrence of things, how one thing stands with another. And therefore wee ought not to looke, in such cases, to be heard : As the *Wise-men*, they thought it fit to have returned by the way

way they came, but God saw a reason to turne them another way. Therefore be not hastie in thy requests, but know, that God is wise, and will worke all for the best, his glory must goe in all, and one thing must be done, that his end may be brought to passe in all.

Againe, it may be God will grant thy request, but for the manner and the meanes by which hee will doe it, and for the time, it is in his owne power. But because these things are knowne, I will not stand to presse them further: But now I come to the last Objection:

Last of all, you will be readie to say: It is true; I would trust in God, if hee did alway shew mercie for my sake, if I saw the Saints alwayes bring their enterprizes to passe, if I did see it still well with them that trust in him: but I find it contrarie for the most part; it is ill with them that trust in the Lord, and evill men prosper: and therefore what encouragement have I to trust in God, in this manner as you exhort me to doe, when I am brought to such an exigent, to such a case, that my life or my goods are in hazzard, or my name; it is not my best way so to doe: I see by experience, that those that are wise men, politick men, and those that have the greatest meanes, they prosper; when as other men that feare God, doe not bring their devices to passe.

I will answer this, and so will have done with the point.

First, I answer: It is true, that ill men oftentimes doe prosper, and that good men many times doe not

Obiect. 4.

About the prosperitie of wicked men, & the Saints afflictions.

Ans.

Evil men may prosper, and good men may be crossed.

not succeed ; I say, wee will not denie it, for wee see the Scripture is plentifull : *Psal. 37. Feare not the man that bringeth his enterprizes to passe ;* where, it is supposed that they doe so. In *Ier. 12. 1. why doe the wicked prosper ?* Where the Prophet sets out in particular, how they prosper ; hee saith, *They grow and take root, they spring and bring forth fruit.* And you know what *Salomon* saith, who was a wise man, and looked through many evenes that fall out under the Sunne, *Ecc. 8. 14. I have seene this vanitie, (saith hee) that where should have beene Iustice, there hath beene wickednesse, and it hath come unto the just. as unto the wicked ; I have seene the Battell hath not bene to the strong, nor bread to the wise.* And so he goes along, as you know well. He sets out in that Booke plentifully, that evill men may prosper long, and may exceedingly bring their enterprizes to passe.

Againe, on the other side, the Saints may not prosper, and that in those things which they doe according to Gods will. When Christ sent his Disciples over the Water., and bade them goe to the other side ; yet they rowed all night ; there was a great storme, that they could not doe good, so that they were in great jeopardie and danger ; and yet it was his owne appointment : So, I say, thou mayest goe about a businesse, and yet finde such stormes, such contrarie windes and waves, such streames running against thee, that thou mayest be exceedingly hazzarded, though God himselfe set thee on worke. When *S. Paul* went to *Macedonia*, you see God called him from another place, and hee

bade

TP
A man may
find crosses in
the work that
God sets him
on.

bade him goe thither : you shall not finde that *S. Paul* was the better used ; nay, you shall finde, that for the time, he seemed to doe least good there of any place, there were few that beleaved in God. And *Peter*, when he came to Christ on the Water, he had a warrant for it, he did that which was a fruit of his Faith ; yet for all that he sunke , he began to sinke , till Christ put forth his hand, and was saine to helpe him. Therefore I say, you may goe about Gods businesse, and yet it may not prosper. Therefore wee must set downe that conclusion, it is a great Light to know that it is so. The Wise-man gives the reason of it, *Eccl. 7. 14.* (Saith he) *Thou shalt finde great varietie ; thou shalt finde some times good times ; and in the day of wealth, when thou hast it, rejoyce.*

Againe , another time afflictions will come ; know, that God hath done it for some purpose : *Hee hath made this contrarie to that, that thou shouldest finde nothing after him ;* That is, that all the world may see, that *his wayes* and his actions are *past finding out*. If God should deale alwayes after this manner, you might know where to have him in his wayes ; if hee should alwayes give affliction to sinners, a man might say, surely God will doe this : But it is not so, hee hath made this contrarie to the other ; that is, hee takes different courses with men : hee hath made this contrarie to that, that men should not finde the print of his foot-steps ; to say, that God will certainly doe this another time. Therefore hee adderh those words, which doe immediately follow, that none might finde out any thing after him : *I have seene the*

Why the Lord dealeth promiscuously with good and bad in outward things.

just

just perish in his justice, and I have seene a wicked man
goe on long in his malice. This God hath done, that
men might know to feare before him, that men might
learne to crie out with *S. Paul*, *Oh the depth of his wis-
dome and understanding, and his wayes are past finding out;*
that men might tremble before God, and acknow-
ledge his wisdom. But I come now to a particular
answer: for it is a point worthy the answering, it is
a point that will stand us in much stead, when wee
meet with many such objections as mans heart will
have in that case. Therefore I answer particularly
and briefly.

Answ. 1.
We must not
judge by
Gods out-
ward proce-
dings.

First, though God doe so, yet remember, that
thou must not judge any thing, till thou see hee hath
finished the worke; thou wilt not judge a mans
worke, till hee hath done it: If a man goe about to
build, judge not his worke till it be done, because
thou seest not for what end many things are framed
and made; wilt thou therefore say, that hee is an
unskillfull builder? It were folly to doe so; but stay
till hee hath finished his worke, and then see how one
part answers with another, and in what proportion.
So in all the workes of God; if thou see it goe well
with those that are ill, and those that are good are
afflicted, stay till thou see God have finished his
worke.

And therefore, I say to thee in this case, as *S. James*
saith; *Know yee not what end the Lord made with Iob?*
So marke what end the Lord makes, as with *Iob*, so
with all the Saints; know what is their ends. And
otherwise, take all the evill men, as *Ieroboam* and *Saul*,
and

and see what end the Lord made with them; their prosperitie was as a pleasant Dreame, which was soon gone; as the Flower of the Grasse upon the house-top, which withereth. Look to the end of things; I cannot stand on it.

Secondly, though the wicked prosper, yet their prosperitie hurts them as much as affliction and adversitie doth good to the godly; their prosperitie slayeth them, whereas the afflictions of the other benefit them: if thou find this to be thy case, that thou prosper, and that thou seest thou goest on in sinne, thou hast no cause to rejoyce in this, or if thou seest other men prosper, thinke them not happie for this, it is out of mistake; it is the miserablest condition in the world. You know what God did to *Hophai* and *Phineas*; hee did not afflict them, hee let them goe long, hee sent them no disease, hee interrupted not their course: What was the reason? Hee had a purpose to destroy them.

So againe, when thou dost not succeed in thy matters, but art crossed; yet so long as that will doe thee good, what needest thou care?

But, you will object; My afflictions are great, and many, and therefore how shall I beare them?

I will instruct thee; I say, thou hast need of strong afflictions. Some Colts are so untamed, they must needs be broken; so some corruptions are so unruly, that they will not be wrought out, without great afflictions.

Again, thou needest many afflictions, because the corruptions of thy heart are of divers sorts; and if

Ans. 2.
Prosperitie
hurts evill
men.

To prosper
in sinne, a mi-
serable estate.

Object.

Ans.
Wee have
need of strong
and long af-
flictions.

if there were but one affliction, it would not serve the turne.

Againe, thou hast need that afflictions should continue long, because sinne is very naturall, some are hidden, and long a breeding, and cannot easily be removed. Therefore, what though thy afflictions be so, as it is said, *Dan. 11. 7. They shall fall by the sword, by the Famine, by Captiuitie many dayes*. These were men of understanding, holy men, yet they had great afflictions of diuers sorte, *Sword and Famine*, such as *S. James* speaks of, and long afflictions for many dayes. Now, all this was to doe them good, to trie them, *to purge them, to make them white*. So, when those afflictions are to doe thee good, and their prosperitie for their hurt, let this satisfie thee.

Answ. 3.
Afflictions of
the godly
better than
the prosperity
of the wicked.

Thirdly, consider, that though they doe prosper, and godly men doe not so; yet their low estate, their imprisonment, their povertie, their obscuritie, the disgrace which they are under, this is better to them than the Honour, and the Pompe, the Titles and the Riches that euill men have. I can but name these things, *Psal. 37. A little that the righteous hath, is better than the Riches of many wicked*. What is the meaning of that? That is, they have more comfort in that little, than the other have in their faire Palaces, in their great Estates: thou mayest have more comfort in a little, than they have in their abundance; thou mayest have more comfort in obscuritie, as *S. Paul* saith, *as not knowne*: though a man be obscure, yet if he be knowne to God, and to mens

mens consciences, he is of greater eminencie than those that are in the highest place. So though thou have poore possessions in outward things, though thou be melancholike, and alwayes sorry, yet that little, that very condition is better to thee, than the outward condition is to the other.

Fourthly, in perillous times this is a great difference: for though a man have prosperie, yet certainly, a hard time will come, a time of sicknesse and of temptation, and of death will befall us: *Psal. 37. In perillous times they shall be confounded*: here is the difference: and they shall melt as fat: that is, In such a time their hearts shall faile, and such men have nothing to sustaine them; they shall be confounded in such a time, they shall not know what to doe.

But now you will say, What perillous time is that, when God will deale so with them? you will say, in those perillous times, for ought we see, the sword devoures one aswell as another; captivity, it sweepes away one aswell as another: Sicknesse, when it comes, it fallas upon the just aswell as the unjust: And therefore in the perillous time, I see no difference between the godly and the wicked. I answer, there is difference when the same affliction fallas upon both. Looke in *Ier. 24.* you shall find there, that both were carried away captives, good men and bad men, the whole chapter is spent in it; it is but a short Chapter: See there what difference there is in the same afflictions which fell to both: *Isa. 38.* There were two Baskets, the one was full

Ans. 4.
Evill men at
last come to
miserie.

Quest.

Ans.
Difference be-
tween the
Saints and o-
ther in the
same afflictions.

Though the
same affliction
befall both,
yet God hath
respect to his
lovit.

of good Figs, the other was full of bad, which *could not be eaten for badnesse*: looke in the Text; you shall find that both were carried away captive, but here is the difference, they were carried both in an indifferent manner, (saith he) you shall be carried captive aswell as the other, the good Figges in the Basket, but *I will know you, mine eyes shall bee upon you to doe you good, and I will bring you bakke in due season, and I will plant you in captivity, and you shall grow; and I will build you, and you shall not be destroyed; and I will give you an heart to know me in that condition; and I will be your God, and you shall bee my people*: all this I will doe to you, although you be in the same affliction. And what will he doe to the other? They shall be carried in a basket into captivity; but saith the Lord, *I will make you a reproach, I will make you a curse, I will make you a common talke, I will destroy you when you come into captivity, with the sword, with famine, with pestilence, mine eyes shall bee on you for ill* in such a case. So I say, the same Besome of destruction may sweepe away both, the same sword may devoure both, the same disease may seaze upon both, there is no great difference outwardly in the same affliction; both may die, and is there no great difference in their death? both may be sicke, and is there not a great difference? In the one, his heart is made glad and light in Gods countenance, in his Beloved; when as the other hath nothing to hold him up: The one hath the consolation of the Spirit, the other wants it.

2. The wicked
are in

Againe, consider in affliction there is great difference

rence, as you shall find this difference betweene the condition of the Saints and others, although their outward condition seeme to be alike; The evill man *stands in slippery places*, and his condition is uncertaine, and it is a great misery to bee uncertaine for a mans condition to bee ready to be blowne downe with such a wind, he knowes not how long he shall continue and stand; so they stand in slippery places. The other, those that are built on Christ, are like the house built on the Rock, they are sure it shall be well with them.

Again, afflictions that come to the wicked, they come suddenly: Therefore it is a thing proper to the wicked *Pro. 1. 27. Their desolation shall come suddenly, and their destruction as a whirl-wind*: Why, is it not so with the godly? doe not they often perish by sudden death? doth it not fall on them? do not sudden changes come to them as well as to the others? No: Things are sudden, not fro the suddennes, but fro the want of the preparation of the person that they fall upon, therefore God will not send affliction upon his children till he have prepared them; he will prepare them, and then it is no matter if they come suddenly, it is no matter though he strike them suddenly before they be aware; when hee hath fitted them, it comes not suddenly. Death comes not upon them as a *snare* that is to be taken in a snare properly, when the beast is taken in a snare by the Huntsman, or by the Fowler, who meanes their destruction; so afflictions come up on evill men as a snare, where as they are taken in an evill Net. Satan takes them

slippery places.

3. Misery comes suddenly on the wicked.

In what respect things are said to be sudden.

Snare.

Afflictions easie
to the godly.

there to destroy them eternally.

Againe, the afflictions of the godly are not so heauey to them, as the afflictions of the wicked are; G O D afflicteth them in the branches, not in the roots; they drink of the Cup, but not of the dreggs; but as for the wicked, he smites them so, as that he smiteth them not the second time, that they roar for his wrath; *Psalm 31. 24.* The godly, though he fall, yet shall he rise againe, he shall not be cut off, the Lord puts under his hand: That is, though the godly fall into affliction, yet he is not broken in the fall, God puts under his hand, he falls soft, he falls not so as to breake his neck, to bee undone; so there is that difference. So that though G O D doe the same act to both, yet he doth it to the one for love, to the other he doth the same act for destruction. Like to a man that loppeth Trees, there is a certain season in the yeere, when if he loppe his Trees, they will be the better for it, if they be lopped in due season they are the better, loppeth them at another time, and they will wither: So God comes to the wicked man in the unseasonable time to him, *a time when they looke not for him*, a time that wicked men feare least, then he comes just as a Theefe doth in the worst and most dangerous time of all for the owner of the house, then comes the Theefe, he picks out that time. So God comes upon the wicked, and afflicts them when they are in peace and prosperitie: take heed that he loppe thee not at that time when thou shalt wither to destruction, when thou art not prepared: So the Scripture saith,

God smites
with men in
unseasonable time.

saith, sudden destruction comes upon wicked men: So that suddennesse is, when men are not prepared. And so when God saith, he will free the godly from sudden death, his meaning is, he will prepare him and fit him for death. Put all these together, That the wicked bring their enterprises to passe, that the godly are crossed and afflicted, that God hath a speciall end in this, that death, affliction and sicknesse come suddenly upon none but wicked men, and it will give satisfaction to any man. I should come now to presse the point, but the time is past; I cannot doe it: So much shall serve for the second Use, for the answering of the Objections.

The third thing to set faith on worke in, is to sanctifie you, to mortifie your lusts, to revive and strengthen you, in the inward man, and to make it quicke in every good worke. This point I intend to handle at this time. Faith is exceeding effectually to doe this, I will touch it but in one word. I will not hold you long. Set faith a worke to sanctifie thy heart.

You aske me how shall I doe it? Faith doth it divers wayes. I cannot goe through them: Set faith on worke to beleve the forgiveness of thy sinnes, to beleve the love of God towards thee; to beleve the promises; and thou shalt find that these will sanctifie thy heart, this act of faith will purifie thy heart. But how can that be? Because this shall turne thy heart from thy sins, to God: for there is no way to mortifie lusts; and that quicken thy heart, by causing thee to delight in

3. Faith must be improved to increase sanctification.

Quest

Ans.

How faith sanctifies the heart.

The best way
to mortifie
lusts.

God. No man can have his heart weaned from sin, divorced from sin, which he hath been wedded to all his life, except he find another husband; in whom he may delight more: Now the more thou beleevest that God is thine; the more thou beleevest that thy sins are forgiven, the more thou canst set faith on worke to doe this, the more victory thou shalt get over thy sins, that is the nature of mans disposition, that still it desires that object that is amiable and pleasant. Now if thou looke on God as a Iudge, that will turne thee away from him, that makes thee still continue in sin; but when thou lookest upon him as upon one that loves thee, as one that favoureth thee, as one that is thy friend, that accepts thee, that will winne thine heart, this will cause a mans heart to turne from sin, to turne from darkenesse to light, it will make him to leave the wayes wherein he delighted before, it will divorce a mans heart from the sin wherein it hath taken pleasure a long time, so that it shall never get the victory over it. Therefore the best way in such a case, is to set faith on worke, to beleeve the forgiveness of sinne; remember the promises of God, those promises you have heard often, that God will forgive thy sins, that he will pardon thee, take these promises and apply them; see God ready to forgive, this will turne thy heart from sin, thou shalt find sinne die and wither in thee, and thy heart to grow and be quickned in grace: you know, that to get a loving heart, is to beleeve that God loves us, to beleeve that our sins are forgiven. Now I say, there

is

is nothing that weakneth sin indeed, but to love God, whatsoever sin is weakened by other means than by love to God, by turning the heart to him by repentance and mortification, that sinne lyeth hid, though it seeme no way to increase: this increaseth love, when we beleewe the promise of God, that he is ready to forgive; that is effectuall for this purpose. When *Christ* came to *Peter*, and said unto him, *Lovest thou me?* then saith he, *feed my sheepe*. So after this maner, when thou once beleevest that G O D loves thee, and canst bring thy heart to love him againe; if now *Christ* should come to thee, and say *Lovest thou me, who loved thee, and gave my selfe for thee?* if thou dost love me, disdain such a thing which I hate, doe not such things as will grieve me, *keep my Commandements, keep my Sabbath*: if thou lovest me, let not thy conversation be in wantonnesse, in strife and envying; if thou love me, labour to bring some glory to my Name, and to doe some good to mankind; if thou love me, be diligent in thy Calling; if thou love me, honour me, doe good to others, doe good to thy selfe with it. Let a man goe thorow all the particulars of sinne, and he would abstaine from it, if he would set faith on worke this day, to sanctifie his heart.

Againe, faith doth it by overcoming the World; for when a man is drawne, one of these two things drawes him, Either some offer of some great benefir, or some great evill which he is put in feare of: now when hee lookes and seeth that God is able to keepe him, when men doe their worst, and that

Nothing
weakneth sin
but love to
God.

2. By Overcom-
ing the
World.

he can give him a heavenly Kingdome: when hee lookes to the promise, he is above the World.

Again, hee not onely overcomes riches, but hee makes advantage of them; he not onely loves them as a slave, but he gets the victory over them, and hee gets service from them. And so when men can make their recreations to serve their turns for better purposes, when a man not onely overcomes them, gets the victory of them, but makes them serviceable, so a man makes advantage of the World.

3. Because the more wee beleeve, the more the spirit of God dwelleth in us.

Again, when thou wouldest have thy sanctification increased, increase thy faith. The more thou beleevest, the more the Spirit of Christ is conveyed into thy heart. The stronger thy faith is, the more the wind of grace, the sap shall flow from Christ into thy heart. As old Adams corruption, it is with the grace of Christ, when thou comest neere, thou *art ingrafted into the similitude of his death*; that is, there comes a gift from him, he sends his Spirit into thy heart, that makes thee to joy in him, that cauleth thee to die to sin, and to live to righteousness. This I thought to have opened: But so much shall serve for this time and for this Text.

F I N I S.

Of Love.



O F L O V E.

The first Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



IN the fourth Verse of this Chapter, the Apostle affirms, that there is no justification by the Law: for saith he, *If you be justified by the Law, you are fallen from grace: that is, you cannot be partakers of that justification which is by grace: because to have it by the law, and to have it by grace, are opposite. And he gives a reason for it, because (saith he) Through the Spirit we wait for the hope of that righteousness which is by Faith, and not by the Law.*

When

*that form
of the old
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faith, but
righteous
it was the
passed by
faith by the
Law
might
hope*

*not by the
Law*

When he had expresse himselfe so farre, which is the righteousness received by faith, that is, that righteousness which is freely given by God offered to us, wrought by *Christ*, but taken by faith on our parts: Thus, saith he, you must be justified. Now to confirme this, he gives a reason in this verse that I have read: for saith he, *In Christ Iesus*, (that is, to put a man into *Christ Iesus*, or to make him acceptable to God through *Christ Iesus*, to doe this) *neither circumcision availeth any thing, nor uncircumcision*: that is, nether the keeping of any part of the ceremoniall law, or the omission of it, nor the keeping of the morall law, or the breaking of it, will help to ingraffe a man into *Christ*, or to make him acceptable to GOD through *Christ*. What will doe it then? Nothing (saith he) but onely faith. Now lest we should be mistaken in this, as if he should require nothing at their hands but an empty idle faith, he addeth further, it must be such a faith as is effectuell, as is working: And that is not enough, but it must be such a faith, as *workes by love*. So that you have two parts in this Text: One is a removal or a negation of that which doth not ingraffe us into *Christ*, or that makes us not acceptable to God through *Christ*; it is not being circumcised or uncircumcised, or any thing of that nature. The other is the affirmative part; What is that doth it, that makes us in a glorious condition, that makes us sonnes of GOD? Saith he, it is onely faith and love, it is such a faith as is accompanied with love and good works; so that you

Two parts in
the Text.

you see he removes all workes of ours, all workes of the Ceremoniall Law, Circumcision is nothing, it is as good as if you were not circumcised, it is all one. And by the same reason that Circumcision is excluded, all other is. And not onely workes of the Ceremoniall Law, but all the workes of the Morall Law also, considered as the meanes of justification: because they are opposite to faith, they exclude faith, and faith excludes them, so as they are aswell to be shut out, as the workes of the Ceremoniall Law. None of these, saith the Apostle, will doe it. For you must know, the way to salvation is contrary to that of damnation. Looke how you lost the kingdome of God, so you must get it, looke what gate you went out at, by the same gate (as it were) you must come in at. What was it that lost all mankind the kingdome of heaven? You know it was not our particular breaches of the Morall Law; but it was the fall of *Adam*: and when the root was dead, you know, all the branches died with it. Well, what way is there to regaine this losse? we must go in againe into Paradise by the same way that we went out, that is, by being borne of the second *Adam*, and by being made partakers of his righteousness: by being borne of him, or ingrafted into him. As you communicate of the sinne of the other, because you are his children, so you must partake of his righteousness. Againe saith the Apostle, it is the Lords pleasure that you should be saved after this manner, because hee would have it to be of grace. If you should have beene saved by
any

any workes of your owne, you would have imputed it to your selves, and to your owne strength. But the Lord would have it to be of grace, of his free will, and therefore he would have it meere of faith, by taking the righteousness of the second *Adam*, which he hath wrought for you. Again, he would have it sure to all your seed: if it had beene by workes it would never have beene sure unto you, you could never have kept the Law so exactly. But since Christ hath wrought righteousness, and you have no more to doe but to take it, now it is sure; or else it would never have beene sure. Again, if it had beene by workes, the flesh had had wherein to rejoyce, it might have something to boast of: But the Lord will have no man to rejoyce in the flesh; but *let him that rejoyceth, rejoyce in the Lord*. Now if it had beene by workes, if it had beene by any inherent righteousness, by any ornament of grace that the Lord had beautified us with, we had rejoycing in our selves; but now that it is by the second *Adam*, by coming home to him, by taking him, by applying his righteousness: Now no flesh can rejoyce in it selfe, but now whosoever rejoyceth, rejoyceth in the Lord. Therefore saith the Apostle, you must know this truth, you can never be saved by doing these actions, no, nor you shall not lose salvation by omitting them, for this is not the way that the Lord hath appointed mankinde to be saved by: But the way by which mankinde must be saved, is by receiving Iesus Christ and his righteousness. But you must remember, that you must take him

him so as to love him. And it must be such a love as is fruitfull in good workes, and not an empty and idle love; that is a love in shew only, but it must be a love in deed and in truth. Now in the handling of these words, wee will begin with the affirmative part, because though the other be put first, yet the affirmation, you know in order of nature, is before the negation: therefore I will begin, with this, what it is that puts us into the happy estate of life and salvation, Faith. But *Faith that works by love.*

This is enough to make this cleare to you, that these two great radicall vertues, Faith, and Love, are the two pillars, as it were, upon which our salvation is built. The first of them we have handled at large, Faith and the efficacy of it, in the Text wee handled of effectually Faith; Now the other remaines of Love; whence we will deliver this point to you, that,

Whosoever loves not, whatsoever else he find in himselfe; whosoever loves not the Lord Iesus, is not in Christ, and by consequent, is in accursed and damnable estate.

Because this is necessarily required, that you have faith and love, or else you can have no salvation; or else you are not in Christ, and cannot be acceptable to God through Christ. So our businesse will be to open unto you this grace of Love, that you may know what it is. And that you may know it, we must first declare unto you a little in generall what this affection of love is.

All affections, as you know, are nothing else but the

Doct.

He that loveth not, is not in Christ.

Love, what.

Definition of
love in gene-
rall.Two effects of
love.

the diverse motions and turnings of the will. As the will turnes it selfe this way and that way; so a man is said to be effected, to love or to hate, to grieve or to rejoyce. Now love is this act of the will, whereby it turnes it selfe to a thing, as hatred is that whereby it turnes it selfe from a thing: And that which is the object of this affection of love, is something that is good; for that which is true, and that which is beautifull, is not the proper object of love, that is the object of the intuitive understanding: but it is no further the object of love, than it is good. For, this take for a generall rule, we love nothing but as it is good; and a thing is said to be good, when it is futable, proportionable, and agreeable to us, for that is the definition of a good thing. There may be many things that are excellent, that are not good to us; we say not that any thing is good, but that which futes and is agreeable to us, and convenient for us. So that, if you take the definition of this affection of love in generall, *Love is nothing else, but a disposition of the will, whereby it cleaves or makes forwards to some good that is agreeable to it selfe.* I say it is a disposition of the will, whereby it cleaves to, and makes forward to some good thing agreeable to it selfe. Which you must marke, for we shall have use of all this in the sequel of this tract.

Now this love shewes it selfe by two effects: It would have the thing it loves to be preserved.

And secondly, a man that loves, would have it his, and therefore he drawes neare to it, or else hee drawes the thing neare to him. For I take it not to be

be

be true, that is commonly taken for granted, that love is a desire of union. For we doe not alwayes desire that the thing should be united to us, that we love (for a thing may be too neere us, as letters may be too neere the eye, as well as too farre off:) But we would have things in such a distance as is most agreeable to us. As we love fire for our use, but it may be too neere us; and we love a knife for our use, but it may be too neere: So by the way, marke it, It is not alwayes a desire of union, but it is a desire to have the thing it loves, in such a distance as is most agreeable to us; but still remember this, that love shewes it selfe by these two effects: It desires the preservation of the thing. Secondly, he would that what he loves, might be his. As when a man loves an unreasonable creature, when hee loves a glasse, when he loves a horse, he preserves the glasse, he keeps the horse strong and faire; and if hee can, he would have them for his use. So a man that loves riches or honour, or that loves a good name, he preserves them, he would have them his: that is, he would have them as his owne arbitrement, for his owne turne and service. So a man that loves his son or his friend, he desires the preservation of them, and withall he would have them his; that is, he would have them so sure united to him, as may stand with his conveniencie. This is the nature of love. One thing more know of it, it is a commanding affection: Love and hatred are, as it were, the great Lords and Masters that divide the rest of the affections betweene them, as when a man loves, he desires, he

Love a commanding affection.

he goes and makes forward towards the thing he loves; if he obtain it, he rejoyceth in it; if he doe not obtaine it, yet, if there be probability, then hee hopes, if there be no probability, then hee despaires; if there be any inconvenience and impediment that hinders him in his prosecution, he is angry with it, and desires to remove it: thus these affections hang on love. Againe, on the other side, as love desires the preservation of the thing in a neerenesse and union of it, so hatred desires the destruction of the thing, and the separation from it. And upon this affection likewise hang the other. When a man hates a thing, he flyes from it; if it overtakes him hee grieves; if it be likely it will overtake him, though it be not yet on him, he feares; if hee thinke hee is strong enough to resist it, he is bold and confident. So these two affections (I say) divide the rest. Now I will adde but this further, that I may declare to you the generall nature of this affection, that is, the kindes of Love: And you shall find these kindes of Love: I will name them briefly.

Five kinds of love.

1. A love of pity.

First, there is a love of pity, as when you love a thing, you know, you desire the preservation of it; when you find any thing lye upon it that destroyes it, you pitie the thing you love, and desire to remove it: So a father pities his son when he is sicke, when he is vicious and untoward, he loves him now with a love of pitie, he desires to remove the thing that hurts him.

2. A love of concupiscence.

Secondly, there is a love of concupiscence, that is, when a man desires the thing that hee is said to love

love meereley for his use. As when you love an inanimate creature, or any other creature for your use, you are said to love it with a love of concupiscenti-
all desire: and this is in common men, a sutablenesse between the object and lower faculties.

Thirdly, there is a love of complacency, when a man is well pleased with the thing, that is, when the object is somewhat adequate to the higher faculties of the will and understanding; that there is some agreablenesse betweene the thing loved, and the frame of the soule, so that when he looks on it, he is well pleased with it. So the master loves his scholler that is every way towardly: so the father loves his son, as one in whom he is well pleased.

Fourthly, there is a love of friendship that goes beyond this love of complacency, because in the love of friendship there is a reciprocation of affections, when a man both loves and is beloved againe: So a man loves his friend, and is loved againe by his friend.

Lastly, there is a love of dependance, when one loves one upon whom all his good depends, so wee are said to love G O D, wee love him as one upon whom all our good and happinesse, all our comfort and hope depends. Now, as you shall see after, with these three last loves, we are said to love the L O R D we love him with the love of complacency, because he is a full adequate object to the soule: and we love him with a love of frindship, because there is a mutuall love, he loves us, and we love him; as the spouse saith, *My beloved is mine, and I am his.*

3. A love of complacency.

4. A love of friendship.

5. A love of dependance.

Our love to God threefold.

Againe, we love him with a love of dependence, for we hang and rely upon him for all our happinesse and comfort. Now this love wherewith we love any object that is futable to us, it hath degrees, and that love is stronger, as the object of that love is more adequate and full. Againe, as it is most free from mixture; for all things that wee love in this world, wee know, there is some mixture of evill in them, and therefore our love is lesse

Againe, as the thing wee love is more high and supernaturall; as wee hang and depend upon it more, so we love it more; all these you shall find in G O D. Now lay these generall principles, and wee will make use of it afterwards: Only this observe more before I passe from the generall description of it, That there is a naturall love that G O D hath placed, in the heart of every man, and that love wherewith every man loves himselfe, such a love as every man hath to his children, such a love as wherewith a man loves his wealth, or any that by nature that is good to him.

Now this naturall love hath two other loves hanging on both sides of it:

One is a vicious and sinfull love, that carryes it the wrong way to love sinfull things,

The second is a spirituall love, which sets limits to this naturall love, that sets bankes, as it were, to the streame of naturall affection, that suffers it not to runne over; and not so onely, but gives a higher rise to this naturall love, and pitcheth it on higher ends, it elevates naturall love, and makes it an holy

love.

Three, sorts of
love.

1. Naturall.

2. Sinfull.

3. Spirituall.

Of Love.

II

love, So that all naturall love is to bee subordinate to this, otherwise it is not good ; for naturall love is but given us to helpe us to goe that way that spirituall love should carry us, even as the wind helps the ship, whereas otherwise it should have bene driven with Oares: and therefore the Lord, to helpe us to love our selves, and to love our children, and to love those things that are futable and convenient to us, he hath in mercy, and for an help to us, put a naturall affection into our hearts, which yet is to be guided by spirituall love, that wee are now to speake of.

So the next thing is, to shew what is the spirituall love, this love of G O D, this love of Christ Iesus.

And first we will shew how it is wrought, and withall, what it is: For you must know, that every man by nature hates God, by reason of that opposition and contrariety which is betweene God and every man by nature, for all love comes from similitude and agreeablenesse: And therefore where there are two of a contrary disposition, there must needs be hatred. Now the pure nature of G O D is contrary to us, and therefore every man by nature hates G O D. And therefore that love may be wrought in the heart of man towards G O D, this sinfull nature of ours must be broken in pieces, and subdued. And againe, it must be new moulded and framed before that can ever be fit to love God. Therefore if you would know how this love of God is wrought in us, it is done by these two things:

Why God hath
planted natur-
al love in us.

Why we hate
God naturally.

Love of God
wrought in us
by two things.

1. Breaking
our heart by
the Law.

First, by breaking our nature in pieces, as it were; that is, by humiliation, and by the Law.

Againe, by moulding it anew, which is done by faith and by the Gospell: for when we come and propound Christ to men to be taken, and to be received and loved by them, what is the answer wee have from them? Most men, either mind him not, or regard not all this invitation to come to Christ, but they deale with us as those that were invited to the marriage, saith the Text; they made light of it, they cared not for the invitation, it was a thing they looked not after: or againe, if they doe, yet they mind them not enough, because they doe not prize Christ enough. Therefore the first thing the Lord doth prepare mens hearts to love him, is to send the Law to humble them, to discover to men what need they are in, to make an impression on their hearts, of that bond of damnation that they are subject unto when the Law is broken, that mens eyes may be opened to see their sinnes; then a man begins to looke towards Christ, to looke on him as the captive lookes on his Redeemer, as a condemned man lookes on him that brings him a Pardon, as a Widow that is miserable and pore, indepted and undone, lookes upon her husband that will make her rich and honourable, that will pay all her debts, I say, when a mans heart is thus humbled and broken by the Law, by sound humiliation, then he begins to looke towards Iesus Christ. But, I say; men doe faile, partly that they have no sense of their sinnes, or else they have a sense of their sinnes,

but

but not enough to bring them home to Christ; for that was the fault of the second and third ground; there was impression made in them, that they prized Christ, but there was not so deepe a preparation as to love Christ indeed, so as to preferre him above all things, so as to cleave to him, so as they will let him goe for nothing. And therefore this is required, that our natures be broken all in pieces, that is, that the humiliation be deepe enough, not a little light impression, a light hanging downe of the head, a little sense of sinne, but so farre as it may be to purpose; that he lookes to Christ as to the greatest good in the world; that he will rather undergoe any thing then misse of him, that he will rather part with all his pleasure, than he will goe without him. That is the first thing that must be done to prepare our hearts for this love; our hearts must be humbled by the Law.

Now, when this is done, they must be made up againe, as I told you, they must be moulded anew, and that is done by the Gospell, and by Faith. For when the heart is thus prepared, now let the Gospell come and welcome: now a mans heart is fit to be wrought on: Why? what doth the Gospell? The Gospell comes and tels you that the Lord Iesus is willing to be your Redeemer, is willing to be your Lord, he is content to be yours.

If you will take him, you shall have him and all his.

Now when a mans heart is broken, you cannot bring him better newes; Indeed till then you may

a. By making
them up by the
Gospel.

goe and preach the Gospell long enough, you may propound Christ to men, they will not take him: But when we propound him thus to a heart prepared, thus to him that is poore in spirit, to him that hath his heart wounded in the sense of his sinnes and of Gods wrath, now I say, he is willing to come in, he is willing to take Christ as a Lord, as a Husband: when that is done, that Christ hath discovered his will to take them, and they resolve to take him, then there ariseth a holy; a constant conjugall love, wherein they are rooted and grounded. This is the love we are now to speake of. So that to prepare us to love Christ, we must come to looke on him, as upon that which is suable and agreeable to us. And againe, as one that is willing to receive us. And that you must marke diligently. Therefore we will give you this definition of love out of that which hath beene said: *It is an holy disposition of the heart, rising from faith, whereby wee cleave to the Lord, with a purpose of heart to serve him, and to please him in all things.*

The love of
Christ, what.

When these two things are joyned, that a man is humbled, and lookes on Christ, as one that is now fit for him: And secondly; hee is perswaded that Christ is willing to take him, when this is done, a man receives Christ by faith: and from this faith, this love issues. Whence this is specially to bee marked, and it is a matter of much moment, that to love the Lord, it is not onely required that you bee perswaded that hee is well affected to you, that he is willing to receive you, (for that men may have, which

which say that Christ is mercifull and ready to forgive, and so they thinke; but yet they love him not: Therefore, I say, it is not onely required that you looke on Christ as upon one that is well affected and propitious to you) but also that you looke on him as one that is futable and agreeable to you, for both these must concur to incline your hearts to love him: you must, I say, both looke on him as one that is fit for you, as a good that is agreeable to you; and also you must be perswaded that he is willing to receive you. Now the first indeed is the maine. This second, That CHRIST is willing to forgive you, and to receive you, though it be weake; it may be such as is a true faith, and may beget love: when a man lookes on any other men that he loves, if he see so much excellency in them, as that hee longs after them, and desires them, though hee thinks there be a backwardnesse in them to love him, yet if there be some probability that they are likely to love him, he may come so farre as to embrace them in his affections, and have a desire to them, though it be true, as that perswasion is stronger, so their love is more neere, for faith and love grow together: Indeed if there were an utter adverseness, if there were enmity, as it were impossible to remove it, then we could not love, but hate even as *Caine* and *Judas* did. But I say, that is a thing you must especially marke, that Faith doth not consist in being perswaded that Christ, or God through Christ, is willing to forgive you your sinnes, or to receive you to mercy, but in this, your judgement must be

Two things
makes us love
Christ.

Note.

Men may have
a persuasion
of forgiveness,
and yet not be-
leeve.

rectified, that is, to know that you are to looke on *CHRIST* as one that is suitable and agreeable to you, as one to whom you have an inward inclination, as one that is fit for you. This is the maine thing, the other easily followes, to bee perswaded that he is willing to love us: therefore whereas, it may bee, you have thought, that to beleeve that *God* is willing to forgive you your finnes, is faith: I dare be bold to say, it is not full faith: you may have it, and yet not savingly beleeve, you may have it, and yet not be true beleevers. This I make cleere by this argument: That which begets no love is not faith. But you may be perswaded that *Christ* is willing to forgive you your finnes, and yet not love him, as a prisoner may be perswaded that the Judge is willing to pardon him, and yet for all this he may not love the Judge: for love, as I told you, comes from some suitabilitye, some agreeablenesse betweene the partie that loves, and the party that is loved. Againe, you shall find this by experience: A man may be perswaded that he is in a good estate, that he shall be saved, and that his finnes are forgiven him, and yet for all this he may be an unregenerate man, he may be a man that hath no life of grace in him: I say, we see oft in experience, many men applaud themselves in their good persuasion, and they die peaceably, and quietly, and all is well, they think God hath forgiven them; and yet we find there is no love in them, nor no fruit of love: Againe, on the other side, a man that hath his heart broken with the sense of his finnes, may hun-
ger

ger after righteousness and after Christ, hee may long after the Lord himselfe, that hee desires him more than any thing in the world; and yet there is but a weake perswasion that the Lord will receive him and forgive him his finnes: I say this man may be a true beleever; though hee be not so fully perswaded that CHRIST will forgive him, when the other is noe true beleever, as I said to you before. As when one loves another man or woman, if hee looke on him as one that is sutable to him, if hee thinke it be but by good probability and likelihood; I shall obtaine their love, though I have not yet a full assurance of it; I say there may be an affection of love. And thence I confirme that which I said to you, that faith that hath beene joyned with it is true; and that faith that is disjoyned from love, it is not true. So I say, such a disposition of heart as lookes on Christ as one whom he longs after, he lookes on him as on a husband, as one whom hee is willing to match with, that he can say truly, This is the best husband for me in all the world, though yet I have not wooed him, though yet I have not a full assurance of his affection to me, as I would have; I say this will certifie your judgment, and withall it will comfort you, that though your faith be weake, yet he belongs to you, it is a true faith. Again it shuts out those that have false hearts; although thou thinkest thy perswasion be full, that Christ belongs to thee, yet if thy heart be not thus prepared to seeke him, and to esteeme him, thy faith is not true. I can stay no longer in the opening
of

A true beleever may have but a weake perswasion of forgiveness.

of this, so much shall serve to shew you what this love is: You see what love is in generall, and this love to the Lord, this love to Christ.

Now I come to prosecute the point, having gone thus farre in the explication of it; I say, this love is so necessary to salvation, as that he that hath it not, is in a cursed and damnable condition, he is not in Christ, if he doe not love; that, as the Apostle saith, *Hee that beleeves not shall be damned*, we may say as well of love, for there is a tye between all these, faith, repentance, and love. And therefore we find these words put promiscuously, sometimes he that beleeves not shall not be saved, sometimes he that repents not shall not be saved, sometimes he that obeyes not, sometimes he that loves not shall not be saved: and therefore the Scripture is cleare in it, and there is good reason for it.

Reas. I.

If a man loves
not, there is a
curse on him.

Hypocrisie,
what.

P

First, because if a man loves not, there is a curse, there is a woe due to him. For wheresoever there is not love, a man is an Hypocrite, as our Saviour saith to the *Scribes and Pharisees*, *Woe bee to you Scribes and Pharisees, Hypocrites*, that is, because you are Hypocrites. Now wheresoever love is not, there is nothing but hypocrisie in such a mans heart. For what is hypocrisie? Hypocrisie is nothing but to doe the outward action without the inward sincerity; as we say it is counterfeit gold, when it hath the forme and colour of gold, but in the inside is base: as we say, he is a false *Hector*, when he acts the part of *Hector*, but is not so indeed: So hypocrisie is to doe the outward act without the inward sincerity.

Now

Now to doe them without inward sincerity is to doe them without love; for to doe a thing in love, is to doe it in sincerity. And indeed there is no other definition of sincerity, that is the best way to know it by: A man that doth much to God, and not out of love, all that he doth is out of hypocrisie, hee is an hypocrite, and there is a woe belongs to him. So that as we deale with counterfeit wares, wee breake them in pieces, or we set markes upon them, as wee doe with counterfeit pieces of gold and silver, wee bore holes in them, as condemned pieces; so the Lord proposeth a woe to such as love him not, for in that hypocrisie consists, when a man doth much, and doth it not out of love.

Againe, he that breakes the Law, you know there is a curse belongs to him: Now there is a double keeping of the Law, a strict and exact keeping of it, and there is an evangelicall keeping of it, that is, when you desire and endeavour to fulfill the Law in all things: and accordingly there is a double curse, there is a curse that followes the breach of the moral law that belongs to all mankind, till they be in Christ; there is besides an Evangelicall curse, that followes upon the Evangelicall breach of the Law. Now when a man loves not, hee breakes the whole Law: for as love is the keeping of the whole Law, so the want of Love is the breach of the whole Law, because though he may doe many things of the Law; though he may keepe the Sabbath, though he may deale justly, though he may heare the Word, and doe many things, yet because

Reas. 2.
He breakes the
Evangelicall
Law.

because it is not out of love, hee breakes the whole Law. When he breakes the law thus, there is a curse belongs to him, and it is the curse of the Gospell that cannot be repealed, it is more terrible than the curse of the Law. And therefore he that loves not, is in a cursed and damnable condition.

Reas. 3.
He is an Adulter-
er.

Again, you know, in the law of God, an Adulter-
er ought to die. As in the law of tryall; when
the woman was to drink the cursed water, if shee
were an Adultresse, it was a curse to her, the Lord
appointed it to be death to her. Now he that loves
not the L O R D, is an Adulterer, that is, he is false
to the L O R D that should bee his husband. And
when he loves not the Lord, hee doth love some-
what else: And doth it not deserve a curse to prefer
pelfe before the Lord? That he should love *plea-
sures more than GOD*? That he should love the
praise of men, more than the praise of GOD? And
this is the case of every man that loves not the Lord,
he loves the world: and he that loves the world is
an *Adulterer and an Adultresse*, saith S. James.

Reas. 4,
Because he
flees Gods
offer.

Lastly, when the Lord shall be a Suitor to us,
when God shall offer his owne Sonne to us in ma-
riage, and we refuse him; when CHRIST shall come
from heaven to shew us the way to salvation, and
to guide our feet into the way of peace, and wee
shall either be carelesse or resist it, doe you not think
the Lord will be filled with indignation against such
a man? Will he not be angry with such a man? Is
not the Sonne angry when he is not received? *Kisse
the Sonne, lest he be angry*: Will hee not lay *the Axe*

so the roote of the tree, and cut off such a man, as men doe bryars and thornes, whose end is damnation: This is the case of all those that love not, when they reject the Lord, and the Lord shall come to bee a Suitor to them, and they will have none of him. This is enough to cleare this to you, That whosoever loves not, is in an evill condition, in a state of damnation: he is not in Christ, he is a man without the Covenant. Wee come to make some use of this:

If it be of such moment to love the Lord, then let every man looke to himselfe, and consider whether he have in his heart this love to the Lord Iesus; for as it is with men; although you may doe them many kindneses, yet if it proceede not from love, they regard it not: so it is with the Lord, whatsoever you doe, though you may do much, though you pray never so constantly, though you sanctifie the sabbath never so diligently, doe what you will, yet if you love him not, he regards it not: Neither circumcision is, anything, nor uncircumcision is any thing, but love. Indeed, when a man doth love him, the Lord beares with much; as you see he did with *David*, because he was one that loved him. But when you love him not, performe never so much, he rejects all, he heedes it not: As you see it was with *Amasiah*, you know how much he did, yet it was not accepted, hee did it not with a perfect heart, that is, he did it not out of love. And therefore the Lord doth with us as wee doe with men, when men have false hearts, and we see they love us not.

Use 1.
To examine if
we love Christ.

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6. Tryals of
love to God.

1. Triall of
love by the
affections.

1. By griefe.

2. By joy.

in the number of those that do love him.

And take heed herein that you deceive not your selves, for it is the manner of men, when we presse the love of Christ upon them, they are ready to say, I hope I love the LORD, I hope I am not such a miscreant as not to love him; yea, but consider whether thou doe or no: it is true, thou maist deceive me or another man when thou professest love to God; but in this thou canst not deceive thy selfe; for a man knowes what he loves, love is a very sensible and quicke affection. When a man loves any thing, when he loves his wife, loves his friend loves his sonne, loves his sport, his recreation he knowes he loves it, he hath the sence of that love in himselfe. Therefore consider with thy selfe whether thou hast any such stirring affection towards the Lord Iesus or no; dost thou feele thy heart so possessed with him? Art thou sick of love, as the Spouse saith in the *Canticles*, *I am sicke of Love?* That is, are you grieved when he is absent? Are you glad when you have him? when you can get into his presence? For there is a kind of painfullnesse in love: and all painfullnesse is of a quick sence. When it was said, the Church was sick of love, sicknesse is painfull: And therefore when you want the Lord, when there is a distance betweene him and you, when he doth not looke on you as hee was wont, there will be painfullnesse in it, and griefe.

Againethere will be much joy and gladnesse when you have him. Therefore, let it be one way to examine your selves, if you feele such a love towards him or no.

him

Besides that, let me aske thee if thou walke with the Lord, if thou converse with him, if thou be perfect in his presence, if thou doe as *Enoch* did, walke with the Lord from day to day; as it is an argument of an evill man, that he walkes not with the Lord, that he *restraines prayer from the Almighty*, that is, that he doth not converse with him: So is it a great argument of love, to desire G O D S company, to desire to be with him, to walke with God (to use that phrase,) You will say, what is that to walke with him? To walke with him is to observe the L O R D S dealing with you, and to observe your carriage and dealing to him againe, that there may be continuall commerce and intercourse every day, that continually every houre, every moment, you would consider and thinke what the L O R D doth to you, what his carriage is to you, what passages of his providence concerne you. Again, consider what you doe to him, what carriage there is betweene you: I say, this conversing is an argument of love. Shall a wife professe love to her husband, and never come where hee is, never bee within doores, and never be in his company? So, will you say you love Christ, and not be frequent in prayer, or neglect and sleight that duty, seldome converse with him, and seldome speake of him? When you love your friend, you are with him much as you can, you love to speake with him, and to speake of him,: So it is with the Lord, if you love him, certainly you will love his company, you will love his presence.

a Triall by
walking with
the Lord.

To walke with
God what.

A a

Besides,

3. Tryall, by
the diligence
of Love.

Besides, if you love the Lord, you know, love is a diligent thing: therefore it is called diligent love, 1 *Thes.* 1. 4. *Effectuall faith, and diligent love*: that is, when a man loves a thing, hee is diligent to obtain it, he spares no labour, no cost, he cares not what he doth so he may get it; much labour seemes little to him, many yeares seeme a few dayes, he cares not what he doth, so hee obtaine it, he is diligent and laborious. Doe you take this paines to draw neere to GOD, to get grace, to excell in it? Are you willing to put your selves to it, to deny your selves of your ease, to take some time from other businesses, and to bestow it this way? are you content to put your selves to a harder taske, to forbear things that are pleasant according to the flesh, to take paines for the Lord? If you love GOD, it will make you diligent. A man will take paines to get the thing he loves.

4. Tryall, de-
fire of present
enjoyment of
the thing be-
loved.

Besides, love is an affection that would enjoy presently the thing it loves, it cannot endure deferring. And therefore when a man professeth hee loves the Lord, and yet will deferre to come in, saying, I will serve the Lord perfectly, but not yet, not till my youth be a little more over, not till things be thus and thus with me, then I will; it is certaine thou lovest him not: for it is true of every affection, that which is a true and right affection, that which is an hearty affection, it is present. If a man desire any thing, he would have it presently, hope would bee presently satisfied: and therefore *hope deferred is griefe*, and love deferred is a great griefe:

griefe: So that if you finde a disposition to put it off in your selves, I will doe it, but not yet; certainly you love not the Lord, It may be if you were sure to die within a weeke or a month, what men would you be? how perfectly would you walke with God? how would you have your hearts weaned from the world more than they be? Well, if you love the Lord, you will doe as much presently, though much of your life remaine; for love is a present affection, it cannot indure deferring, but it would have full communion, and that speedily and presently: so is it with that affection where you find it.

Againe, if you examine your selves further, if you have this love in you, you may know it by this, Love is a thing that is well pleased with it selfe; as we say, *Love desires no wages*, that is, it carries meat in the mouth of it, it is wages enough to it selfe, it hath sweetnesse enough in it selfe, it desires no addition: So it is when a man loves, Love paies it selfe, I say, it is its owne wages. And therefore if you love the LORD, you shall know it by this; you serve him, and serve him with all your might, with all your strength, though he should give you no wages. *Jacob*, as you know, served for *Rachel*; the very having her was wages enough. So if you love the LORD, the very enjoying of the Lord, the very having communion with the LORD, the very having the assurance of his favour, that you might say, *My Beloved is mine, and I am my beloved*: this is wages enough to a man that loves in-

§. Tryall of
love. it is its
own wages.

deed; to such a man, though there were not heaven to follow, though there were not a present reward, nor a future, yet he would love the LORD; and if he love him, there will bee a delight to serve him: and enough to him is the LORDS favour, as Christ saith, *It is my meat and drinke to doe my fathers will:* that is, though there were no other meate and drinke, though there were no wages, yet this was as pleasant to him as eating and drinking. Aske thine owne breast; whether in any thing thou lovest, if the very enjoying of that, though there were no other wages superadded, if that were not motive enough, if it were not comfort enough, and wages enough to cause you to doe it,

6. Triall of
love by its con-
straining to
please God.

But besides all this, to name one more, If you love the Lord, it will make you, it will constrain you to please him, it will put such necessity upon you to obey him in all things, to doe what hee requires, whatsoever is for his advantage, that you cannot choose but doe it; as the Apostle saith, *2 Cor. 5. The love of Christ constraines us:* What is the meaning of that? That is, I cannot choose but doe it, it makes a man doe it whether he will or no; it is like fire in his breast, he cares for no shame, it makes him goe thorow thick and thin: the love of Christ constraines us. It is true, I confesse I may lose my reputation, you may reckon mee a mad man, some men doe thinke me so; but that is all one, I must doe it, the love of CHRIST constraines me. So that where love is, it is such a strong impulsive in the heart, it carries one on to serve and please

please the Lord in all things, that he cannot choofe but doe it. As a man that is carried in a strong ftream, or as one that is carried in a crowd, or as one that is carried in the hands of a strong man, fo a man is carried with this affection, that he cannot choofe.

You will fay, This is ftange, that love fhould compell, it doth nothing leffe.

It is true, you muft know when the Apoftle faith, *The love of Chrift conftaines mee*, it is a *Metonymie* from the effect, that is, love makes me to do it in that manner as a man that is compelled, that is the meaning of it. So it hath the fame effect that compulfion hath, though there be nothing more different from compulfion than love. And therefore know that of love, that it is fuch a change as drawes one to ferve the Lord out of an inward attractive. Thence I take that note of love, fuch a thing as puts it on, fuch a thing as rifeth from an inward inclination of the mind; from an inward principle, fo that there is no other fpurre, no other attractive, but the amiablenesse of the object.

Now when a man fhall find this in himfelfe, that he hath all thefe, hee findes that hee hath fuch a fenfible love, that he knowes hee loves the Lord Iefus: Againe he findes an earneft defire to bee in company with him, to walke with the Lord from day to day: Againe, he is exceeding laborious and diligent to get this love, to get this affurance of favour, and to excell in that grace, without which hee knowes, he cannot please him: Againe, when the af-

Object.

Anfw.

How love is
faid to con-
ftaine.

fection is present, you would have communion with the Lord, and you would not have it deferred : Again, when a man shall be well pleased with that he doth, it is enough that he hath the L O R D himself, though there were no other wages : And when he finds such a strong impulsive in him, in his own heart, that carries him on to serve the Lord, that he cannot chuse but doe it ; when you love the Lord : And if you love the Lord, you are in Christ.

But if these things be not in you, you doe not love him : and then, what is your condition ? You know what the Apostle saith, *He that loves not, let him be accursed, let him be had in execration to the death.* I should prosecute it further, and shew the reasons why we should love the Lord, as there is great reason : But that I must deferre till the after-noon.

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F I N I S.

THE

OF
LOVE.

The second Sermon.

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



HE last triall of our love to Christ was its constraining vertue. Love will constrain you to serve him, you cannot choose but do it, it so constraines a man, as the weight of a stone compelleth it to goe to the center, as the lightness of the fire compels it to ascend up: for such a thing is love, a strong inclination of the heart, when the soule puts it self on any thing from an inward principle, from a bottome of its own, when it is carried on with no other motive but the amiableness of the object.

Simile.

Now to conclude this, we must beseech you to
A 2 4 confi-

An exhortation
on to search if
we love Christ,

Quest.

Answ.

It is profitable
to preach dam-
nation to men
out of Christ.

consider your owne condition, and examine your selves by these rules, that you may be able to say as *S. Peter* said, *Lord thou knowest I love thee*: that is, to have such an assurance, that your hearts may bee well affected towards Christ Iesus, that you may love him, that you may be able to say to God, who knowes our hearts, searcheth our reines; that knowes all the windings and turnings of our soules, **L O R D** thou knowest that I love thee: Since it is a matter of such moment, we should be carefull to examine, if we find that we have not yet this love: for we must know, that all that we have, all that we doe, it will nothing availe us, but *faith which worketh by love*. And if you object, Why doe you preach damnation to us? doe you tell us we are in an evill condition for want of this love? I answer, It is profitable for you, while you are in such a condition, to have it preached, it is good for you to speake this damnation to your selves, that while yet there is hope, you may seeke to be healed, that you may be translated into another condition, that you may not perish in the evill day; when there shall be neither hope nor helpe for you. For you must know, that when wee deliver you these signes of examining your selves, our end is not to grieve you, this doctrine tends not to destruction, but to discover to you your owne hearts, that you may know your owne condition, that if you want it, you may seeke after it. If therefore you find a want of this love, that we will doe next, shall be to shew you what reason you have to love the Lord Iesus: for there is

no better way to get it in you, than to describe him to you, to shew you what cause there is of loving him: if we were able to present him to you as he is, wee should effect this thing, but that must be the worke of the holy Ghost; notwithstanding we will briefly open to you such reasons as we find used in the Scriptures.

And first, let this move you to love him, that he is worthy to be loved, as *David* speaks, *Psal.* 18. 3. *The Lord is worthy to be praised:* so we may say, the Lord is worthy to be loved: for what is it that makes any thing worthy of love? it is the excellency that we find there. Now in the Lord there is all kind of excellency: whatsoever there is that is amiable under the Sunne, all that you shall find in him more abundantly: If ever you see any thing in any creature, any thing amiable in man, if ever you saw any beauty, any vertue, any excellency, all these must be more abundant in him that made these creatures. And therefore if you have a love, as there is no man without some love or other, some creature seems beautifull to you, thinke with your selves, this is more in the Lord, If ever you see excellencie in any man, if ever you see any noblenesse, any holinesse, any excellencie of disposition, know that it is more abundantly in the Lord Iesus: Let these Rivers lead you to that Ocean, to that abundance of excellencie that is in the Lord. And if you love any creature, let it be with a little love, let your affection be proportionable to the object, as it exceeds in the Lord, so let your love exceed towards him

7. Motives to love Christ.

He is worthy of our love.

All excellency in God.

Imperfection
in every crea-
ture.

Exod. 34. 6.
opened.

him, to love him with all your soule, and all your strength. And know this, that he hath not onely that in an omnipotent manner, that is but sprinkled among the creatures, (they have but a sparke, but a drop of it;) but also there is this in the L O R D, that there is nothing in him but that which is amiable. Every creature hath some imperfection in it, there is somewhat in it may cause aversion in you, there is no man but hath some weaknesse, but hath some infirmitie, there is no creature but it hath some want, some defect in it: but in the Lord there is no want, there is nothing to put you off; but as the Church saith, *Can. 5. Hee is wholly delectable*: that is, there is nothing in him but that which is amiable. It would be a very profitable thing for us in this case often to thinke on the Lord Iesus, to present him to our selves to our thoughts, as the Spouse doth, *Cant. 5. she considers her Welbeloved is the fairest of ten thousand*: so wee should behold the person of our husband. You know it is but a harlotry love to consider what we have by our Husband, to consider what riches he brings, what honour, and not often to contemplate upon his person, and upon his vertue and excellencie: wee should learne to doe this with the Lord, that we may love him. Therefore that we may helpe you a little in this contemplation, we will shew you how the Lord hath described himselfe: *Exod. 34. 6.* when the L O R D describes himselfe to *Moses*; thus he declares his owne name, *The Lord Iehovah, strong, mercifull, gracious, long-suffering, abundant, in kindnesse and in truth, reserving*

ving mercies for thousands, forgiving iniquity, transgression and sinne, &c. We will a little open unto you this description that the Lord gives us of himselfe, that so you may learne to know what he is; for the way to love the Lord, is to know him: and indeed therefore we love him not, because wee know him not: there is no other reason, why in heaven, when we shall come to be present with him, we shall love him so abundantly, but because we shall know him *face to face*; that is the reason the Angels and the Saints love most: And of every man amongst the Saints, he that knowes most, loves most. Therefore it should be your labour to know the Lord. But to open, as I say, this description unto you.

First, he is *Jehovah*, that is, he is a constant friend to whomsoever he is a friend, he is alway the same; for that is another name, by which the Lord describes himselfe to *Moses*, when hee sends him to Egypt, *I am that I am*, saith he, and say, *I am, hath sent me*: I take this word, that it comes from the same roor, *Jehovah* is described by that *I am*, and by that it is best understood, when the Lord calls himselfe *I am*: whereas every man may say, I was, and I shall be, this every creature may say; but the Lord saith, *I am*: that is, whatsoever the Lord was from eternity, the same he is to eternitie, there is no change in him: And that is a great excellency in him that may move us exceedingly to love him. You know when we meet with a friend that is constant, that hath no alteration in him, that is a sure friend, have him once and have him for ever, it sets

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Why we love
not the Lord.

The excellen-
cies of God in
Exod. 3. 4.

JEHOVAH.

I AM.

God a constant friend.

an higher price on him. When wee can consider what the Lord is, that hee hath dealt thus and thus with us, that he hath loved us; and when wee consider hee is constant in it, that hee imbraceth them with *the sure mercies of David*, as they are called, that is, *his compassions faile not*, but when hee hath once begun to love, he loves for ever; it is not so with men, if they love us at one time, they forget us againe, as the Butler forgot *Ioseph*; when they are in prosperity they forget us, but the Lord knowes us in all our conditions; *Thou hast known my soule in adversitie*. When we are in a strait, friends oft-times are backward to help us, but the Lord in such an exigent, he is the same; he appeares in the Mount when there is no help in man; marke then his constancy, that he is alway the same to us, that his mercies are sure, for they are called *the sure mercies of David*. He shewed mercies to *Saul* too, but they were another kind of mercies; *Saul* was not one he had chosen to himself, and therefore his mercies continued not, for indeed he never loved *Saul* with that unchangeable love: But when he loves a man as he loved *David*, his mercies are sure as they were to *David*. *David* was ready to step aside often as well as *Saul*; he let *Saul* goe, but hee carried *David* along: they were sure mercies, and such hee shewes to all those that he hath begun to love. That is the first, *I am*, or *Iehovah*.

a. Almighty

Secondly, he is *strong*; *Iehovah*, *strong*, *mercifull* and *gracious*, &c. that is, *Almightie*. What is the meaning of that, that he is Almighty? The meaning

ning of it is this, that the Lord hath all the excellencies? those which we call graces and vertues, and qualities in men, all these abound in the Lord, for what serves any vertue for, or any qualities that you have, but to enable you to doe something? If a man hath any science or art, that is but to enable him to doe that which without it he cannot doe: if a man hath the art of Arithmetick, hee is able to number, or if he hath the art of Logicke, he is able to dispute: come to all morall vertues, What is temperance, but that which enables us to doe such and such things upon such and such occasions? What is patience, but that which enableth us to endure afflictions? So all that is excellent in man, all those amiable, those beautifull qualities wherewith the soule is adorned, are but so farre good as they enable a man to doe this or that. Now when the Lord is said to be almighty, the meaning is, he hath all excellencie in him, and he hath it in the highest degree, for in this sense G O D is able to doe more than any man, in regard of excellencie; what soever a man is able to doe, you know how infinitely the Lord hath it beyond him, he is able to doe so much more, as he is beyond any man; For that power, that attribute, that qualitie that is in a man, it is not a quality in him, he hath it beyond any man. Again, when a man is able to doe one thing, yet he is not able to doe another; one creature is able to doe this, another that: But the Lord is Almighty, therefore he is able to doe all things. And therefore this is a kind of excellencie: that is the second description,

Almighty
what.

The creature
can doe but
some things.

on,

on, he is *Iehovah*, and he is Almighty.

Object.

But now when you heare that the Lord is thus constant, and thus exceeding in excellency, a man will be ready to say, what is this to me? I am a sinfull man, there is nothing in me but that which may turn away the Lord from mee, and cause him to abhor me.

Ans.

3. Mercifull.

Well, saith he, to comfort you, know that I am *mercifull*, exceeding pittifull, exceeding ready to forgive; though your finnes bee exceeding many, though they be exceeding great, yet the Lord he is mercifull, he is ready to passe by all your infirmities. And that is another of his excellencies. You know wee reckon it a very amiable thing in a man when we see him pittifull. This doth more abound in the Lord, than in any creature, there is no man in the world so ready to forgive as GOD. If he were not God, if he were as man, my brethren, could he beare with us as he doth? Let us doe to a man injuries and injuries, againe and againe, and never give over, what man can beare it? doth he not in the end withdraw himselfe, and will no more bee reconciled? But it is not so with the Lord, when wee have done all, *Yet returne to mee saith the Lord, Jer. 3. 2.* Well but if we have such finnes in us, suppose the Lord be mercifull and ready to forgive, but yet there is no goodnesse in us, wee have nothing in us why hee should regard us, and why he should looke after us: To that it is answered, the LORD is *gracious*, that is, though there be no worth found in you, yet he is ready to doe you good: as grace you know is proper

None so ready
to forgive as
God.

4. Gracious.

per

per to a Prince or a great man, that is said to be gracious to his subject, or to one that is very inferiour; because he can doe nothing to deserve it, it is called grace. For grace, you know, is nothing but free-nesse, and to bee gracious is to doe things freely, when there is no motive, no wages, when there is nothing to winne him, but of free grace hee doth it. So the Lord doth what hee doth of his free grace, *hee hath mercy on whom hee will have mercy*, that is, when all men did stand before him alike, though there were nothing, when there was no cause why the Lord should regard one more than another, yet *Hee will have mercy on whom hee will have mercy*, that is, he is gracious, though there bee nothing in us to winne that love at his hands. Well, but yet we may be ready to object, It is true, the Lord hath beene thus to me, he hath been very mercifull to forgive me my sinnes, he hath been very gracious to me to shew me favour when I never deserved it, but after I was put into such a condition, I provoked him to anger by relapsing into sinne againe and againe; after I have been in a good estate, I have broken the covenant with him, I continued not in that good estate that out of his mercy he hath put me into.

To this he answers, *Hee is long-suffering*, that is, though you provoke him out of measure, though you have done it againe and againe, hee continues patient, you cannot weary him out, but *his mercie endures for ever*: you know that if there were an end of his mercy, that, on your sinning, hee should give over to be mercifull, his mercy did not endure for

To be gracious

s. Long-suffering.

6. Abundant in
kindnesse:

Kindnesse
wherein it
consisteth.

for ever; therefore it is said, *Hee is long-suffering*, because though your finnes be often repeated, yet the Lord as often repeates his mercy, therefore there is a multitude of mercies in him, as there is a multitude of finnes in you, there is a spring of mercy in him, that is renewed every day, hee opens a spring for *Judah, and Ierusalem to wash in*: it is not a *cisterne* but a *spring*, that is renewed as much as your finnes, that as you are defiled daily, so the Lords mercy is renewed to wash away those finnes; he is long-suffering. But besides all this, hee goes yet one step further; he is *abundant in kindnesse and in truth*: that is, if you would know the Lord yet further, whereas you may think *Hee is a terrible God*, because of his great Majestie, and power, and therefore that those dishearten you; as wheresoever you find terriblenesse, that (you know) puts off, it is contrary to love: and therefore the Lord, to win us the more, tels us; that though he bee so great a God as he is, yet he is *abundant in kindnesse*, that is, *Hee is exceeding ready to beare with us*, that looke what you find in a kind Husband, in a kind Father, or in a kind friend, that you shall find in the Lord, he is exceeding kind to you, he is not harsh, he is not stiffe, he is not ready to observe all that you doe amisse: if you will aske any thing at his hands, if you want it, (as therein kindnesse doth consist) hee is ready to doe it, whatsoever it is; he is a *God bearing prayer*, he saith whatsoever you aske at his hands, he will doe it, can you have a greater kindnesse than this? If kindnesse be an attractive to win love,

love, he is kind and he is abundant in it. If you will not beleve this assertion, this affirmation, this description of himselfe, he tels you he hath promised, and hee will be as good as his word, hee is *abundant in truth*, that is, as if he should say; I am not onely of such a nature and disposition as I have described my selfe to be, but besides this, I am engaged to you, you have many promises I have made you, I have sworne I will doe thus and thus. Therefore I will adde this to this disposition, *I am abundant in truth*, that is, you shall find me as good as my word; and not so only, but I will be better than my word: *I am abundant in truth*, that is, his performances exceed, they runne over, whatsoever he hath said, he will surely doe it. Consider this, consider how many precious promises you have, consider what the Lord hath said hee will doe for you, how full the Scripture is of promises every where; remember this, the Lord is abundant in truth, he will doe them and over-doe them, hee will fulfill every word that he hath said. And that hee may give you a prooffe of it, he addes, that *He reserves mercie for thousands*, that shewes he is abundant in kindnesse and in truth: as if hee should say, when any of you doe me service, when you are faithfull as *Abraham* my servant was, I am bound no more but to reward your selves; but I am abundant in mercy and forgivenesse, reserving mercy for thousands: The LORD cannot content himselfe to doe good to a mans owne person, but to his children, to his generation. As *David* when hee

7. Abundant
in truth.

8. Reserving
mercy for
thousands.

loved *Barzillai* and *Jonathan*, it extended to their posterity, when his love was abundant: so the Lord reserves mercy for thousands.

9. Forgiving
iniquity, transgression
and sinne.

Lastly, because the objection still comes in, when you have such a description of the Lord, I, but my sinnes are still repeated; he addes in the conclusion, he is a GOD still *forgiving iniquity, transgression and sinne*. Why are those three words put in? That you may know that he forgives sinnes of all sorts; for every man is ready to find some peculiarity in his sinnes, he thinks such and such sinnes cannot be forgiven, sinnes that I have committed thus and thus: Nay, saith the LORD, what sinnes soever they are, of what nature soever, he forgives iniquity, he forgives naturall corruption, he forgives lesse infirmities, he forgives greater rebellions; and he is still doing it, for so the word signifieth, he is still and still forgiving iniquitie, transgression and sinne. So we have shewed you what the LORD is, that you may learne to know him: therefore we will conclude this first, and say to you as the Spouse saith, *Cant. 5*. Such a one is the Lord, and such a one is our welbeloved, oh you daughters of *Ierusalem*, that is, he is wholly delectable, if we were able to shew him to you, it must be your labour to consider him, that you may learn to know him, and to love him.

2. Motive.
His greatnesse.

Secondly, when you know this and consider what the Lord is, and what excellency is in him, consider in the next place the greatnesse of the Lord, and know that this great God is a suitor to you for
your

your love, that is, he that makes towards you. If a great King, or if your potent neighbour should sue to you for love, would not that move you? You know the weaker should seek to the stronger; men of meaner condition should seeke to him of higher place; when the great God beseecheth us to be reconciled to him; when hee desires to beat peace with us, and to be friends with us, I say, the greatnesse of God is a great argument to move us to love him: as you have that *Deut, 10. 17.* When the Lord reasons there with the people to perswade them to love him, saith he, *I am the God of gods, the Lord of Lords, mightie and terrible:* as if he should say, This great GOD hath done all this for thee; and this he requires at thy hands, that thou shouldest love him: when he shall desire but this, refuse it not. If one that we contemne, one that is beneath us, should seeke our love, we are not so ready to returne love againe; for we say he is below. But when we consider God in his Majestic and greatnesse, that hee should seeke to be reconciled to us, that should move us, that should win our hearts to him.

Besides, consider what the Lord might have required of you; you know you are his creatures, you know what a distance there is between the Lord and you; if he had put you on a harder taske, you ought to have done it; if he had said to us, You shall offer your children to me in sacrifice, you shall give your owne bodies to be burned, you shall bee my slaves, who could have said any thing to that? for he is the Lord, the great GOD, our Sovereigne

3. Motive.
The easiest
conditions he
requires of us.

Creator: But now when the Lord comes and asks no more at our hands but this, You shall love me, will you deny it him? This is effectually urged in the same Chapter, *Deut. 10. 14.* where *Moses* (marke the manner of urging it) had described to them what the Lord had done for them, that he had *brought them into that good land. &c.* And now saith he, *What doth the Lord require of thee for all this, but onely this, that thou love the Lord thy God.* As if he should say, the Lord might aske much more at thy hands; if he had, thou hadst no reason to deny it: but all that he requires is that thou love him: and wilt thou deny this unto him? ●

4. Motive.
God hat hplanted love in us for this end.

Besides, consider who it is that hath planted this love in thy heart, is it not the Lord that gives thee this very affection? And when hee calls for this love againe at thy hand, doth he call for more than his owne? Shall he not gather the grapes of his owne Vineyard? and shall he not eat the fruit of his owne Orchard? Hath not he planted in us these affections? and ought they not to be returned to him, to serve him, and to pitch on him?

5. Motive.
We are engaged to him.

Besides, consider you are engaged to love the LORD, and that should be a great motive to us: in *Iosh. 24. 12.* *You are witnesses that you have chosen the Lord this day to serve him: And they said, wee are witnesses:* that is *Ioshua's* speech to the people: As if hee should say to them, You are not now to choose, you are now engaged, you cannot goe backe, you have possessed, you have chosen the Lord to serve him, therefore you are witnesses against

gainst your selves. So I may say to every man that heares me, you are engaged to love the Lord: Why? Because you have chosen him for your husband, you are Baptized in his name, you have taken him for your Master, and for your Father, therefore he may challenge it at your hands as right, for *hee is your Father, and where is his honour then? Hee is your Master, and where is his feare then?* That is, you are engaged, he may challenge it justly, you are his, hee hath bought you, yea he hath overbought you, he hath paid a price more worth than we, he hath bought us with his blood: And what hath he bought us for, but to be his, that is, to love him: Therefore when we love him not, wee robbe G O D of our selves, wee doe an unnaturall thing, it is treacherie and injustice in us. As you know, it is one thing in a woman that is free from her husband to neglect a man that is a friend, but when shee hath engaged her self, and the match is made, now it is adultery. So every one of us that loves not the Lord, sinnes the more, because he is engaged to him: *Deut. 32. 13. Thou forsookest the strong God of thy salvation, thou forsookest him to whom thou art engaged, he is the strong G O D of thy salvation, hee hath done thus and thus for thee:* Therefore consider this, for seeing you have such an affection as love is, you must bestow it some-where, somewhat you must love: and you must know againe it is the best thing you have to bestow, for that commands all in you, and where will you bestow it? Can you find any creature upon whom to bestow it rather

If we love not
God we rob
him.

Love is the
best thing in a
man.

than the Lord: Will you bestow it upon any man? the LORD exceeds them, as *David* saith, *Who among the gods is like thee?* That is, take the most excellent among them, that therefore are reckoned as gods, yet who among them is like unto thee? or whom will you bestow your love upon, your wealth, or your pleasures, or your phantasies? You must thinke the LORD will take this exceeding evil at your hands, that you should bestow this affection else-where, than on him whom you are engaged unto, to whom you are bound so much, who hath done so much for you.

6. Motive.
What the
Lord hath
done for us.

But that which moves us most is particulars. If a man consider what the Lord hath done for him in particular, remember what passages hath beene betwene the Lord and you, from the beginning of your youth: *Ier. 2. Neither said they, where is the Lord, that brought you out of the land of Egypt, through the wilderness? I remember thee from the land of Egypt, &c.* That is, let a man consider Gods particular dealing with him; for when the Lord would stirre up *David*, and melt his heart, and bring it to a kindly sorrow for his sinnes, hee takes that course: *2. Sam. 12. 7.* It is *Nathans* speech to him; saith he, *Did not the Lord doe thus and thus? Did he not make thee King of Iudah and Israel? Did not hee give thy Masters Wives and thy Masters houses into thy bosome?* And if that had not beene enough, he would have done thus and thus. So let every man recount the particular kindneses, and mercies hee hath received from the Lord; and when wee consi-

der

der, that it is he that doth all, that it is he that feeds us, that it is he that clothes us, we have not a night's sleepe but he gives it to us, wee have not a blessing but it comes from his hand, there is not a judgment that we escape; but it is through his providence: I say, the consideration of these particulars should be as so many sparkes to breed in us a flame of love towards the Lord, to thinke with your selves, when you have done all, how unreasonable a thing it is, how unequall a thing that you should forget this God, that you should never thinke on him, that you should not love him, he that hath done thus much for you.

And last of all, consider that the Lord loves you, for that is the greatest motive to winne us to love him; for as the fire begets fire, so love begets love. This was the cause that *S. Paul* loved the Lord. *Gal. 2.20.* *He that loved me and gave himselfe for me,* saith he; I will not live any more to my selfe, but to him; he hath loved me, and gave himselfe for me; he hath loved me, and there was that testimonie of his love, he gave himselfe. I say, consider this love of the Lord, and let this beget in you a reciprocall affection towards him: Put all together, and consider, the Lord is worthy to bee beloved, and he that is so great sues to you for your love, that he that is God, that planted that love in your hearts, and therefore he doth but call for his owne, that he that hath done so many kindneses, that you are so engaged to him, that you are now bound unto, you are not now to choose; at the least come

7. Motive.
The Lord
loves us.

Object.

to this, to say he is worthy to be beloved, bring your hearts to this, to desire to love him.

Answ.

Meanes to enable us to love God.

1. Prayer.

You will say, We may desire long enough, but how shall we be able to doe it?

I will tell you in a word, and so conclude. First, you must pray for it, it is a lovely sure, when wee come to the *Lord* and tell him, that we desire to love him, that we would faine doe it if wee could, and beseech him not to deny us that request, that wee know is according to his will: doe you think that the *Lord* will refuse you in that case, especially if you beg it importunately at his hands?

*Object.**Answ.*

But if you object and say, We have prayed and have not obtained it; Know, that to love the *Lord* is a precious thing, and therefore the *Apostle* reckons it so.

*Object.**Answ:*

Prayer works love 4. wayes.

1. It obtaines it

You will say, how doth this prayer doe it? I say that it doth it partly by obtaining at *G O D* Shands; for when you cry earnestly, hee cannot deny you. But as hee did with the lame and the blinde when they were importunate, hee never neglected any, but healed them. When you cry to the *L O R D* and say, I would faine love thee, but I cannot, will he not be as willing to heale thy soule, to give thee legges to runne after him, and eyes to see him, as he was to heale the lame and the blind? certainly hee will not deny thee.

2. It brings us to communion with God.

But besides that, Prayer doth it, because it brings us to converse, and to have communion with him; by Prayer we are familiar with God, by that meanes love growes between us: as you know when you converse

converse with men, it is a meanes to get love.

Againe, Prayer doth it, because when wee are much in calling upon God, the Lord delights to shew himself to such a man, yea at such a time, for the most part; as he shewed himself to Christ when hee was praying, as he did to *Moses*, and to *Cornelius* and others.

And againe, Prayer it exerciseth this love, it blowes up the sparks of this love, and makes a flame of it; therefore much Prayer begets much love: If you would be abundant in love, be fervent and frequent in this duty of Prayer; pray much, and you shall finde this effect of it, it will beget love in you. You will say Prayer is a generall meanes for other things; Why doe you put it as a particular meanes to get love?

The reason is, because love in a speciall manner, is a gift of the Spirit, a fruit of the holy Ghost; and it is true, it must be a peculiar work of the Spirit to beget love. It is true, faith comes by hearing, and hearing begets faith; it is done likewise by the Spirit: but love is more peculiarly than other graces, the gift of the holy Ghost. And therefore 2. *Thes.* 4. saith the Apostle, *You are taught of God to love one another*: That is, it is such a thing as GOD teacheth, or else our teaching will never doe it: that which he saith of love to the brethren, we may say of the love of GOD; the LORD hath put love into man, man loves many times, and knowes not why: many times he hath reason that hee should love, and yet he cannot, because it is a peculiar gift of

3. In prayer God shewes himself.

4. Prayer exerciseth love.

Quest.

Ans.

Love a most peculiar gift of the holy Ghost

of GOD. That naturall affection for a man to love his children, all the World cannot doe it, all the arguments in the World cannot perswade a man: for if arguments could doe it, we might perswade othersto doe so; but none can love so as the father doth his childe: and why? But because the Lord workes that in men. So the love of GOD is a peculiar work of the holy Ghost, none are able to love *Jesus*, but he in whom the LORD hath wrought it, in whom the holy Ghost hath planted this affection: Therefore the way to get it is earnestly to pray, to acknowledge the power of the holy Ghost, to goe to him and say, LORD, I am not able to doe it: this acknowledgement of the power of the holy Ghost is the way to prevaile. Besides, you know the power of God is so transcendent beyond the pitch of our nature, that except the holy Ghost worke more than nature, we shall never be brought together in agreeablenesse and sutablenesse; we are no more able to love the Lord, than cold water is able to heat it selfe: there must be somewhat to breed heat in the water; so the holy Ghost must breed that fire of love in us, it must be kindled from heaven, or else we shall never have it.

Secondly, another speciall meanes to enable you to love the Lord, is to consider your owne condition, to consider your finnes, what you are, what hearts you have, and what lives you have led.

You will say, how doth this beget love?

Yes, this is a great meanes: *Mary* loved much, because much was forgiven her, that is, *Mary Magdalen*

2. Meanes to
consider our
finns.

Object.
Answ.

dalet had great sense of her finnes, the Lord had opened her eyes to see what a one shee had beene, what finnes she had committed: And because shee had that sense of her finnes; her eyes were open: to see her own vilenesse: hence it is that he saith, *shee loved much*. For when we are humble and poore in Spirit, when we are little in our owne eyes, then the Lord will come and shew mercy on us; when a man shall see his sinne, and shall think with himself, *I am worthy to bee destroyed*, I can expect nothing but death, then the Lord shall come suddenly, as it were, and shall tell us, you shall live; and shall reconcile himselfe to us: this will command love. We shall never receive the Gospell so as to love CHRIST, till wee come to povertie of Spirit, till we be thus humbled: as in the first of *Luke*, it is the speech of *Mary*, *My soule doth magnifie the Lord*: and why? because *hee had respect to the poore estate of his hand-maiden*. When she was little in her own eyes, and made no account of her selfe, and thought not herself worthy to be looked after, the LORD comes and takes her, and vouchsafes her such an honour as to cause his own Sonne to be borne of her: now she could not hold, but that was it that enflamed her heart with love to the LORD, *My soule doth magnifie the Lord, because hee had respect to the poore estate of his hand-maid*: So we see in *David*, you never find a greater expression of love in *David*, than at that time when he was most humbled: when the Prophet came to him, and told him what the LORD would doe for him, that he would build

We cannot
love Christ
till we be poor
in spirit.

build him an house, *David* begins to consider what he was: what is *David*, saith hee *What am I; or what is my fathers' house?* That is, I am but a poore miserable man, I am but thus borne, what have I done that the Lord should respect me so farre? It *David* had not beene so little and so vile in his own eyes, those great mercies had never so wrought in his heart. And therefore, I say, the way to make us abundant in love, is to consider our finnes, to bee humbled, to consider what we are, and to conceive from thence the kindnesse of the Lord: you know how it affected *Saul*, when he came into the hands of *David*, that he had power to kill him; he considered what he had done to *David*, how he had carried himselfe to him, and he saw *David's* kindnesse againe to him, (unexpected and undeserved it was) but it melted in his heart, it dissolved him into teares. So the love of the Lord; when we consider how we have behaved our selves to him, and yet hee hath offered us peace, and yet hee saith, *Returne and I will forgive you;* I say, this should worke on the hardest heart. And therefore consider your finnes, it is not enough to say, I am a sinner, perhaps you are ready to doe so: But come to particular finnes, consider wherein you have offended the LORD, say you have done thus and thus, as *S. Paul* reasons with himselfe, *I was a blasphemer, I was a persecutor, an oppressor, and yet the Lord had mercy on mee:* so be ready to say, I have committed such and such finnes, it may be uncleannesse, it may bee Sabbath-breaking and swearing; & c. yet the Lord hath been
merci-

mercifull or willing to receive me to mercy: as that place, *Ier. 3. 1. If a mans wife play the harlot, will hee returne to her? No, he will put her away, and give her a Bill of Divorcement: but you have done it, and done it oft, and with many lovers; and yet returne againe to me, saith the Lord:* So I say, when Christ shall come to you, when you have committed such and such sinnes, and the Lord shall say to you, though you have done this, though you have done it often, yet returne againe to me, and I will receive you to mercy: I say, this should melt our hearts, and cause us to love the Lord.

I should come to the Third, that is, *To beseech the Lord to shew his owne selfe to you*, for indeed you shall never come to love him, till the Lord shew himselfe to you. It is one thing when wee preach him to you, and it is another when the L O R D shewes himselfe: For as the Sunne is not seene but by his owne light; there is no way in the world to see the Sunne, all the Candles, all the Torches cannot doe it, except the Sunne shew it selfe: So I say of the Lord, all the Preachers in the world, though they should speake with the tongues of Angels, they were not able to shew the Lord Christ Iesus what he is: But if the Lord shew his owne selfe to you, if he open the cloud and shew you his glory, and the light of his countenance, then you shall know the Lord after another manner than we can shew him to you, with another knowledge more effectually: And when you have seene him thus, you shall love him, without this you shall not love him.

And

3. Meant to beseech the Lord to shew himselfe to us.

Why Moses
desired the
Lord to shew
him his glory.

And therefore pray the Lord to shew himselfe to you, as it was *Moses* prayer, *Exod. 33. Shew mee thy glory.* What is that? That is, Lord shew mee thy excellency which is exceeding glorious: You must thinke *Moses* asked not this in vaine, it was for some purpose, he asked not meerely to satisfie his fancy; for the Lord would not then have heard him. But what did he aske it for? Surely that he might love the LORD the more, by knowing him better. And when *Moses* came to aske it at the hands of the Lord, he did assent, he proclaimed, that is, hee revealed himselfe more than ever he did before. So I say to every one of you, if you would be earnest with the Lord, desire him to shew you his excellency, that you might love him more, serve him more, and feare him more, hee could deny you no more than he did *Moses*: for you must thinke, that this is no extraordinarie thing for the Lord, to shew himselfe. That which he did miraculously to *Stephen*, when he opened the heavens, and shewed himselfe to the outward view, that he doth ordinarily to the Saints, he shewes himselfe to their mindes and inward affections. When we preach at any time, except the Lord shew himselfe to you at any time, then our preaching is in vaine, for the word that we speake is but a dead letter, it will worke no more upon you than a dead thing that hath no efficacy. But when the Spirit goes with the word, and hee openeth to you the thing that we speake, then it is effectually. Therefore *S. Paul* to the *Ephesians*, when hee had opened those great mysteries, hee concludes with
this

this, *The Lord give you the spirit of wisdom and revelation, to enlighten the eyes of your understanding, that you may know what the hope of your calling is, and what is the glorious inheritance of the Saints, &c.* As if he should say, When I have said all this, it is nothing, it will not do it; but hee beseecheth the LORD to give them the spirit of revelation, and then it is done. And so to conclude all, when wee have said all wee can to move you to love the Lord, it is all nothing, except the Lord give you the Spirit of wisdom and revelation to open your eyes to see what is the exceeding greatness and excellency of his power.

* *

FINIS.

O F
LOVE.

The second Sermon:

GALAT. 5. 6.

For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



U T of these words wee have formerly delivered this point to you, that,

Whosoever loveth not, is not in Christ.

The last thing (in the prosecution of this point) was the means whereby this love is wrought in our hearts, which we did not then finish: notwithstanding we will not proceed in it at this time, but rather alter the matter, and doe that which I did not then intend; because there are many this day that are to receive the Sacrament, and you know when wee come to receive the Sacrament

ment, our chief businesse is to examine our selves. *Let every man examine himself, and so let him cate of this bread, and drink of this cup.*

We have often pressed on you the necessity of these two things.

First, that you may not omit the Sacrament when it is administred in the Congregation whereof you are members: for if they were to be cut off from the people that neglected the Pascover, why should not this be accounted a greater sinne, and to deserve a greater punishment, to neglect the receiving of the Lords Supper, which is come in the place of the Pascover, and is farre beyond it?

First, because it is more cleare, and it is more cleare, because the Doctrine is more cleare: for it doth more lively represent Christ now exhibited in the flesh, than that which onely represented Christ which was then to come.

And secondly, because the mercy that you are now to remember, is your redemption from sinne and from hell, a greater mercy than that which they were to remember in the Pascover, which was their deliverance out of Egypt (though that was not all;) therefore the neglecting of this must needs be a greater sin than the neglecting of that.

Now you see how strictly G O D layeth a charge upon them, that no man should omit the Pascover, unlesse sicknesse or a journey hindred him. Now consider this, you that have been negligent in coming to this holy Sacrament; for it is a great sinne, and provokes God to anger, when he shall see that

The Sacrament of the Lords Supper is not to be omitted.

Reasons.

1. The neglect of it is a great sin.

The Lords Supper beyond the Pascover in 2. respects.

1. It is more cleare.

2. The mercy remembered in it is greater.

this ordinance which himselfe hath instituted, and which he hath laid such a charge upon you to doe, is neglected.

Besides, doe you thinke it is a sinne to neglect coming to the word? And is it not as much to neglect this ordinance?

Besides, doe we not need all helpees of grace? and is not this among the maine helpees?

Againe, as you ought not to omit it, so to come negligently to it, to come without examination, to come without a more solemne and extraordinary renewing of your repentance, is to receive the Sacrament unworthily, *to eat and drinke judgment and damnation to your selves*. Now there are two sorts that receive the sacrament unworthily.

First, those that are not yet in Christ.

Secondly, those that are within the Covenant, but yet come remissely and negligently, and take not that care they should in examining their hearts: for though you ought to renew your repentance every day, yet in a more speciall manner you ought to doe it upon such an occasion. As women doe in scowring their vessels; they make them cleane every day, but yet there are some certaine times wherein they scowre them more: so wee should scowre our hearts in a more speciall manner upon this occasion. Now because this is the businesse that wee have to doe this day, we will therefore handle the more fully that we touched lightly before, which is this examination, whether we *love the Lord Iesus* or no: for if you love not the *Lord Iesus*, you are

not

2. It is a great sin as to neglect the word.

3. We need all helpees.

2. Man ought not to come negligently to it.

Two sorts receive the Sacrament unworthily.

1. Those that are out of Christ.

2. Those that are in Christ.

not in him, for whatsoever you doe availeth not, if you have not faith and love. Therefore if you find that you have not this love to *Christ*, that you are not *rooted and grounded in love*, you have nothing to doe with *Christ*, and if you have nothing to doe with him, you have nothing to doe with the Sacrament. And therefore we will shew you what properties of love we find in the holy Scriptures.

This is one property of love set downe in *1 Cor.* 13. *Love is bountifull, and seeketh not its own things:* that is, it is the nature of love to bestow readily and freely any thing a man hath, on the party whom he loveth. We see, *Ioseph*, that loved *Benjamin*, as his love was more to him than to all the rest of his brethren, so he gave him a greater portion than the rest. It is the nature of love to be bountifull. What a man loveth, he cares not what hee parts with to obtaine it. *Herod* cared not to have parted with halfe his Kingdome to please that inordinate affection of his. The *Converts*, in the Apostles time, how bountifull were they, laying all their goods at the Apostles feet? *Zacheus*, when hee was converted, and his heart was inflamed with love to *Christ*, he would give halfe his goods to the poore: But in generall, it is a thing that you all know, that love is of a bountifull disposition. If you would know then whether you have this love to the *Lord Iesus* or no, consider whether you be ready to bestow any thing upon him, whether you be ready to part with any thing for his sake. *David*, when he abounded with love to the *Lord*, you see how he expressed it in his

10. Properties of love.

1. It is bountifull.

provision for the Temple, you see how hee exceeded in it, *An hundred thousand shekels of gold, and a thousand thousand talents of silver*: this, saith hee; I have done according to povertie: As if he had said, If I had been able to doe more, I would have done more, but this was as much as I could reach unto: herein he shewed the greatnesse of his love to GOD in the greatnesse of his bountie. Take it in the love which we have one to another: where a man loveth, he denieth nothing. *Sampson*, when he loved the Harlot, he denied her nothing that she asked of him: If you love the Lord Jesus, examine your selves by this; are you ready to bestow any thing for his advantage? are you ready to take all opportunities to do somewhat for his glory? consider how many opportunities you have had, and might have had, wherein you might have expressed and manifested this love to the Lord Jesus. Might you not have done much to the setting of a powerfull Ministry here and there? have you not had ability to doe it? Would it not much advantage the glory of Jesus Christ to make bridges (as it were) for men to goe to heaven by, and to make the highway that leadeth thither? a greater worke of mercie than these externall workes that appeare so glorious in the eyes of men: to have blessed opportunities, and not to use them, because we have freight hands and narrow hearts, is a signe we want love to Christ.

To neglect opportunities of doing good, argueth want of love.

In the passages of your life there is many a case, that if you were of a bountifull disposition, you might

might doe much good in. You know what *S. Paul* faith, which was a great testimonie of his love, *Act. 20. 24. My life (saith he) is not deare unto mee,* so I may doe any thing for *Iesus Christ*, so I may fulfill the course of my ministry. So, examine yourselves, whether you can say thus upon any occasion: So that I may doe any good, so that I may help forward any good cause that may tend to the glory of *G O D*, my life is not deare unto mee, my libertie is not deare, my estate is not deare, my friends are not deare to me. You that have to doe in government, many cases there are, wherein, if you will doe any speciall good, you must part with something of your owne; *G O D* lookes to you and sees what you doe, and how your hearts stand affected in all these passages; aske your selves now whether these things be not deare to you: If there were love in you, it would cause you to doe more than you doe. It was *Dauids* great wisdom, when water was brought to him that was purchased at so deare a rate, when so high a price was set upon it, he would not drink it himself, but poured it forth to the Lord; and therein he shewed the greatnesse of his love, that he was willing to part with that which hee so exceedingly longed for, which was bought at such a rate.

The like he did when he bought the threshing floore of *Araunah* the *Iebusite*: he might have had it given him for nothing; *No*, saith he, *I will not offer to the Lord of that which cost me nothing*: As if he had said, I shall shew no love to the Lord then,

God observeth
what his ser-
vice costs us.

and if I shew no love to him, what is my sacrifice worth? For *David* knew well enough that **G O D** observed what he did, he observed what it cost him. The Lord observeth all that you doe, Beloved, he knoweth your hearts, and seeth what motions you have, and prizeth your actions accordingly. If you find any action for him, that cost you something, he observeth that likewise, *Rev. 2. 2. I know thy workes and thy patience:* so doth the Lord say of every man, I know what such a service cost thee, I know what losse thou sufferedst when thou didst part with such a thing for my sake. Therefore if you would shew your love to the Lord, and would have a testimony in your hearts that you have this love wrought in you, bee not backward to bestow any thing upon Christ. The woman that brake the boxe of precious ointment, you see how the Lord accepted that worke of hers, so much that he put it downe that it should not be forgotten. For love, wheresoever it is, will open the heart, and open the hand, and bestow any thing upon Iesus Christ, that is in our power.

Now, if we examine whether love be amongst men by this signe, we shall find but little love, and we may justly take up the complaint of the Apostle, *Every man seekes his owne things, and not the things of Iesus Christ.* That is, when any thing is to be done, men are ready to enquire thus, it is the secret inquisition of their hearts; What is this to me? What profit will it bring me? Wherein will it bee to mine advantage? And if they find it is a thing
that

that will cost them something, and a thing that they shall get nothing by, how cold and backward are men to doe it? It is from this that men seeke their owne things.

But here every man will be ready to professe and say that he is not so strait handed, but he is ready to doe many things for Christ, that he is bountifull, and seekes not his owne things.

My beloved, let us try this now a little: thou thinkest thou art so bountifull for the LORD, I would aske thee this; Dost thou doe it purely for the LORD in such a case, when there is no profit nor praise with men, nor advantage redounding to thy selfe? Art thou as forward then, as when there are all those respects? Art thou as abundant in it, as diligent and as ready to doe it? This discovers the falshood of mens hearts for the most part.

And besides, take it in the case of selfe love, consider what thou doest, when thine owne selfe-love shall come in competition with this love to the Lord: for in that we shall know our love to the LORD, when we deny our selves, when we crosse our selfe love, and reject it: and refuse it: for otherwise it is no thank to us, when there is no inward crossing in us, no contrary affection drawing us another way. Therefore if you would know whether you love the LORD or no, trie what you doe in the things that are dearest to you, consider what you doe in those things that of all others you are most unwilling to part with: for indeed herein is the tryall, as the Lord said to Abraham, when hee

Object.

Ans.

Tryall of the bounty of our love.

1. When it crosseth advantage to our selves.

2. When it crosseth self-love.

would have offered up his Sonne, *Now Abraham I know that thou lovest me:* As if he had said, This is a sure testimonie that thou lovest mee, because thy sonne is not deare to thee. So I say when you are to part with something that is deare to you, consider what you doe in such a case, consider whether you can say generally, *I account all things but losse and dung for Christ.* It may be thou art willing to part with something that thou carest not much for, but this is nothing. Some man will not lose his credit, that is deare to him; Examine thy selfe now, if thy credit be deare to thee, art thou content to lose the praise of men for Christ? When thou art put to a hazzard, art thou content to suffer the losse of thy estate?

Every man hath some particular temptation.

Every man hath some particular temptation, young men for the most part are *lovers of pleasures more than lovers of God*, and old men are lovers of their owne wealth more than of G O D. Therefore consider what you will doe now in your severall cases. Christ, you know, requires this at every mans hands, that his Wife and Children, that his Father and Mother and whatsoever is dearest to him, that he should neglect it all for his sake; and herein a mans love is seene.

3. When it is done chearfully.

And when you have done all this, I will adde that further, Though you doe bring your hearts to doe it, yet are you willing to doe it? Doe you doe it chearefully and readily? For why doth the Lord require that as a necessary condition, that whatsoever is done to him, might be done chearfully and willingly?

willingly: For no other reason than this, but because he regards nothing but that which commeth from love; and if it comes from love, we know, we doe it chearfully. Therefore consider, whether thou art willing to doe this chearfully, and with a full hand, not niggardly and pinchingly; and by this you shall know whether you have this love to the Lord Iesus or no, whether you bee bountifull, whether you seeke the things of the Lord, and not your owne things.

In the second place, you shall find this to be one propertie of love (by which you may trie your selves) it will be content with nothing but with love againe from the partie whom we love. If one love another, let him doe never so much, let him be never so kind in his actions towards him, let him be never so bountifull to him, yet except he have love againe, hee is content with nothing. Indeed when we doe not love a man, wee can be content to receive profit from him, and it is no matter though his heart goe another way so we enjoy it, but it is the nature of true love to desire to bee paid in its owne coine. Now if thou love the Lord Iesus, If thou mightest have all the blessings that hee could bestow upon thee, if he should open his hand wide, and compasse thee about with abundance, yet if thou lovest the Lord, thou wouldest not be content with this, but thou wouldest have assurance of his love, thy heart would be at no rest else.

And this you may see in *David, Psal. 51.* *David* you know, was well enough, hee hath health and wealth,

Why God requireth a chearfull service.

2. It is content with nothing but love againe

wealth, and abundance of all things, yet you see how miserably he complained, because he wanted that joy that he was wont to have, because he was not in those termes with the Lord that he was wont to bee; and till he had that, his bones were broken with sorrow, and he tooke it so to heart, that nothing in the world could content him, till hee was assured of Gods favour: And it is certaine, that if thou love the LORD, nothing will satisfie thy soule, but the assurance of his loving countenance to thee againe. Therefore that which *Abfalom* did, we may make use of upon this occasion; hee had that wit, to make a right pretence, whatsoever his intent was: when he was called from banishment where he lived well enough, and enjoyed all things, he wanted nothing, but had as much as he could desire, yet, saith he, what doth all this availe me, *so long as I may not see the Kings face?* It was but his craftinesse: Yet thus much we may observe out of it, that this is the property of love, that till a man see the face of God, that is, till he enjoy a neere and close communion with God, untill he can have the love of God witnessed to his soule, he cares for nothing in the world besides: As you have it in *2 Chro. 7. 14.* where that condition is put in: *If my people (saith he) when they are in distresse, shall humble themselves, and seeke my face, then I will doethus and thus.* As if he should say, it may be they may seeke libertie when they are in captivitie; it may bee they may seeke health, when they are in sicknesse; it may be they may seeke deliverance from enemies, under whom

whom they are enthralled ; but this is not the condition that I put them upon, but *if they humble themselves, and seeke my face, then I will heare in heaven, &c.* So I say now, if you will trie whether you love the Lord Jesus or no, consider whether you seeke his face, that is, whether you seek grace or no, whether nothing in the world can content you but his favour. For it is the propertie of one that is truly sanctified, mercie alone will not content him, but hee will have grace aswell as mercie : Another man that loveth not the Lord, it is true, it may be hee is pinched with a sense of his sinnes, but let him have mercie, it is enough hee thinkes ; but now take a man that hath his heart right towards God, except he have grace, it contents him not ; for that is the propertie and nature of love, that it careth for no wages, all that it desires, is the love of the partie, that what it doth may be acknowledged and accepted ; and there is a great difference in that : You know, A Nurse doth much unto the child as well as the Mother, and it may be more, but notwithstanding the Nurse never doth it but when shee is hired, but the Mother doth it for nothing, and she doth it more abundantly, because she doth it out of love, and it is wages enough to her that shee hath done it, because she loves her Child : So I say, if you love the Lord Jesus, it is not wages that you seeke, but if you may have the light of his countenance to shine on you, if you may have his favour, if you may have opportunity to doe him service in your place, it is enough for you, you care not for the

A Christian
seeks grace as-
well as mercy.

Simile.

the present wages nor for future. Therefore herein you may know the nature of your love, the rightnesse and ingenuitie of it, if it be so that all that you doe is out of love to the LORD, and if you can content your selves with love againe from God, it is a sign that you love the Lord Jesus.

3. It desires the
second coming
of Christ.

Againe, (to proceed) if you love the Lord Jesus, you will also love his appearance; as you have it in *2 Tim. 4. 8. A Crown of righteousness is laid up for me, and as many as love the appearance of Iesus Christ:* and in *Heb. 9. ult. He was offered for the sinnes of many, and shall appeare the second time to such as looke for him; &c.* For whom was he offered? and to whom shall he appeare? To as many as looke for his comming againe: So in *2 Pet. 3. 13. What manner of men (saith the Apostle) ought wee to bee in all godlinesse and holy conversation, looking for, and hastning to the appearance of Christ? &c.* So that it is certaine every man that loveth the Lord Jesus, he loves his appearance, he hasteneth to the comming of the Lord; he looks for his comming againe: and it must needs bee so in reason. For if you love any, you know, you must needs love their presence; will you professe that you are loving to any, that when you heare of their comming towards you, there is no newes more unacceptable to you? If a woman had a Husband in the *East Indies*, and report of his comming home should be the worst newes that she could heare, shall we think that such a woman loves her husband? So if you did love the Lord Jesus, you would be glad to have his appearance.

Simile.

And

And (beloved) seeing the Apostle hath chosen our this note, why should we not presse it in our examination of our selves, whereby we may know whether we love the Lord Iesus or no: whether we desire to be with the Lord: whether we can say, as the Apostle S. Paul, *We desire to be at home and to be with the Lord*? If we examine the Love of men by this rule, we shall find that there is exceeding little love to the Lord I E S U S, men are so exceeding backward in desiring to be at home, and to be with him: and we may know that by our backwardness to be in the Lords presence upon earth: Shall wee thinke that men are desirous to bee in his presence in heaven, and yet are so unwilling to draw neere to him upon earth? But you will object,

Many of those that love the Lord, ~~that are men~~ truly sanctified, yet are afraid of death, and the newes of death is terrible to them: and therefore surely this is a rare signe, even in those that have faith and love, to desire the appearance of Iesus Christ.

I answer, it is true, there may be a backwardness even in the Saints, but you must know upon what ground it is. A Spouse that is to marry a Husband, no question but shee would be glad to be handsome, and to be prepared for his coming, and though she may desire his company exceedingly, yet because things are not so ready as shee would have them, or for feare that he may find that which may divert and turn away his eyes from delighting in her, perhaps she desires not his comming at that time.

How to know men desire not the second coming of Christ.

Object.

Ans. There may be backwardness in the Saints to die.

Simile.

1. That they
may be better
fitted.

2. Because
there is flesh
in them.

Simile.

So much faith,
so

time. There is a certaine negligence and unpreparednesse in mens hearts, which breeds an unwillingnesse in them sometimes, and makes them afraid of seeing the Lord, and yet there may be a true and inward love after him.

Besides, you know, there is flesh as well as spirit, and the spirituall part desires, as *S. Paul* did, to be at home, and to be with the Lord, and to enjoy his presence, but that flesh that is in us is alwayes backward to it. Therefore in *Rev. 14. 13. Blessed are those that die in the Lord, so saith the spirit:* but so saith not the flesh, the voice of the flesh is contrary to it, but it is the voice of the spirit, and the regenerate part that is in us. So that this I may boldly say to you, that every man that hath this faith and love wrought in him by the Spirit of God, he hath that in him which doth earnestly desire communion with *Christ*, to live with him for ever, to bee in his presence continually, although there may be some reluctancie by reason of the flesh that is there. Take a man that hath sore eyes; you know, to the eye the light is exceeding pleasant, but looke how much forenesse and defect there is in the eye, so much the light is burdensome to it; but so farre as the eye is right, so farre as it is perfect, so far is the light pleasing and delightfull to it; so is it with the heart of the regenerate man, looke how much faith, looke how much spirit there is, so much desire there is of the presence of *Christ*, and it is most pleasing and acceptable to him, as the light of the Sunne is to the eye, but look how much forenesse, that is, looke
how

how much flesh there is in him, so much reluctance, so much unwillingness there is in him: and that he must strive against. But still the rule holdeth good, that wheresoever the heart is right, there is alwayes an earnest desire and longing to bee with *Christ*. And in deed this is onely found in the Saints; for evill men, if they know what heaven were, they would not desire it: for they desire heaven in another notion, they would bee well, they would bee freed from miserie and discontent which they meet with in the world, they would have whatsoever the flesh desireth, and that is it they look after; but to desire heaven as it is, that is, to desire an excellency in grace, to be alway praising *God*, to be continually in his presence, to bee freed from the practice of sinne, this is a thing that if men aske their owne hearts, they doe not desire in this manner; or they desire it not here upon earth, when they are in the communion of Saints. when they are in places where there are holy speeches, and holy exercises, it is burthenfome to them, they are out of their element, they are as men that are not upon their proper Center; these men desire to bee in heaven, but they desire another kind of happiness than there is in heaven, the felicitie there is presented unto them under another Idea, they desire no more than the flesh desires: but to desire heaven in deed, as it is heaven, to desire *God* there in his pureness and holiness, to desire it so as thereby to be sequestred from all worldly, carnall and sensual delights, this a carnall man desires not. Therefore this is a distin-

much desire of
Christ's pre-
sence.

In what sense
wicked men
desire heaven.

It delighteth
to speake of the
party beloved.

distinguishing note and signe, that *hee that loves the Lord will love his appearance.*

Fourthly, you shall find this to be the propertie of love, he that loveth, is very ready to speake of the party loved: love is full of loquacitie, it is ready to fall into the praises of the party beloved, and to keepe no measure in it, to abound in it, that is the disposition of every man that loveth. So is it in this love to the Lord Iesus: You may see in *David*, as he abounded in love to the Lord, so he could never satisfie himselfe in praising the Lord: In *Psalme. 105*, which is repeated, *2. Chron. 15*: you shall find that he hath never done with it, but is always singing praises to the Lord: *Sing prayeses to the Lord, and be alway talking of his wondrous works.* And againe, *Remember his marvellous workes that hee hath done of old, and all the wonders, &c.* As if he should say. If you love the Lord, shew it in praising of him. Doe you professe to love the Lord, and yet never delight to speake of him? nor delight to heare others speake of him? My beloved, this backwardnesse that is among us, to holy and gracious speech, to speeches that tend to the setting forth of the Lords praise, shewes that love to the LORD Iesus is wanting among us.

You know, it is naturall for every man to abound in the speeches of the things they love, of what nature soever they bee. Mariners are delighted to talke of their voyages, and souldiers of their battells, and Huntsmen of their games. If you delight in the Lord, certainly your tongues will be much in speaking

speaking of him, you will be ready to doe it upon all occasions. *Out of the abundance of the heart, the mouth speaketh*: and if love to the Lord do abound in your hearts, this love will be expressed in your tongues, upon all occasions: And therefore, at the last, you may judge of the measure of your love by this. He that speakes much of loving God, and yet hath his speeches emptie, vaine, and unprofitable, surely we may guesse that he loves not him at all: and this is a mark that will not deceive us.

And now what will you say for yourselves, that you speake no more upon those severall occasions that you meet withall in the world? Is it because you are ashamed, because you are bashfull, and fearefull to expresse your selves, and to make an open profession of that holynesse that is in your hearts? Certainly it is a signe that you love not the Lord Jesus: for he that loveth, is never ashamed, because whom a man loveth, he magnifieth, he prizeth much, he hath a high esteeme of: And therefore that bashfullnesse and fearfulness that you object, will not keep you back, if you did love the Lord in truth and sinceritie. Or else, why is it that you speake of him no more? Is it because you cannot speake? Is it because your understandings are weake and dull? because you are not able to doe it as well as others, and therefore you are loth to expresse your selves?

You know, when you love any, that love will teach you to speake, it will quicken the dullest wit and invention; love sharpeneth, and maketh the

Love is not ashamed.

Love makes eloquent.

rudest tongue eloquent. It is the nature of love to set the heart on worke, and when the heart is set on worke, *the tongue will be as the penne of a ready writer.* You know how the Apottle sets it forth, *Our heart is enlarged to you:* Love openeth the heart wide: and the heart openeth the tongue wide: Therefore if you love the Lord much, you will be much in speaking of him. Consider therefore what your speeches are concerning God, whether you yourselves are ready to speake much, and to delight to heare others speake also: whether you be glad of any occasion, as those that love are glad to heare those that they love to be spoken of.

s. It will doe much and suffer much for the party beloved.

Fifthly, love will doe much and suffer much for the partie loved: *S. Paul*, as he was abundant in love, so was he abundant in labour likewise; whoe ever aboundeth in love, will abound in workes also. Therefore see what you doe for the Lord Jesus, see what you suffer for his sake. When Christ came to *St. Peter*, and asked him that question, *Peter lovest thou me?* he puts him upon the tryall upon this fruit of his love, *Feed my Lambes:* As if he should say, *Peter*, if thou wilt shew that thou lovest me, expresse it in doing something for my sake, *Feed my Lambes:* herein thy love shall be discerned; doe not say thou lovest me, and yet art negligent in doing for me, *Feed my Lambes.* We shall not need to presse this much in this Congregation, because it belongs to the Ministerie: Although you have somewhat to doe in it for the Magistracie also; whereby they may expresse their love to the Lord

Lord Jesus, to help the feeding of Christs Lambes.

It is true, we are as the Vines that bring forth the Grapes, but you are the elmes that hold up those Vines: the Magistrates feed the people as well as the Ministers: therefore that phrase is applied to *David*, he was a shepherd. Therefore in your severall occasions, when you meet with that which may tend to the feeding of the people of God, when you shall labour so farre as may lye within your compasse, that the *Gospel* may have a free passage, that there may be more faithfull and laborious Ministers set up in the severall places of the kingdome, the more you doe this, the more you feed Christs Lambes. And if you will shew that love you have to the Lord, shew it by feeding his people, that is, by doing that which lies in your power, tending to that end, by doing of it zealously, with all your might. And as that was the work that Christ put *Peter* upon for the triall of his love, so I may say to every one of you, If you will shew that you love the Lord Jesus, doe the workes that belong to your particular place; for every calling hath a particular work in it: if you love the Lord, be diligent in that way, in that calling which Christ hath given you to doe him service in: and herein you shall shew your love, as it was Christs owne speech, *I have glorified thy Name*, that is, in that particular worke, in that charge which thou gavest me to performe: so you must shew your love to God in doing the actions of your particular callings diligently. You know, when that womans heart abounded in love

Magistrates
Shepherds.

Diligence
in our particu-
lar calling, an
argument of
love.

to Christ, how it found out a way wherein it would shew it selfe presently in breaking the boxe of oymment, &c.

As it is said of faith, *It is dead without works*, so love is dead without workes, the Lord regards it not, it is a dead carkasse, without motion. We know, it is the nature of love to be diligent: if you do love Christ, it will make you diligent.

Suffering is
doing, but with
difficulty.

And as you will be ready to doe much, so you will be ready to suffer much also: these two I put together, because suffering is a kind of doing, onely it is a doing of things, when there is difficultie and hardnesse. Now if you love the Lord Jesus, see what you will suffer for his sake; those that we love, we are exceeding ready to suffer for. A Husband that loves his Spouse, is exceeding readie to suffer any thing to enjoy her love, he is willing to suffer any displeasure of parents, of friends, to suffer the losse of his estate, he cares not for discredit in the world, he is ready to breake through thick and thin, and to doe any thing, so he may obtaine her love at the last: So, if you love the Lord Jesus, you will suffer any thing for his sake. It was an excellent testimony of *Dauids* love, in *2 Sam. 6. 21.* when *David* there dancing before the Arke, was scoffed at by *Michal* his Wife, see what an answer he gives her, *It is*, saith he, *before the Lord*: as if he should say, I am willing to beare this at thy hands, for it is the Lord who hath chosen mee rather than thy father and all his house: As if he should say, seeing it is the Lord, for whose sake I endure this rebuke

buke at thy hands, I care not for it, I am willing to doe it, yea I will doe it more, and be *more vile in mine owne eyes*, and expose my self yet to more scorn and derision, since it is to the LORD, who hath chosen me rather then thy Fathers house; So I say, when any thing comes to bee suffered for any good action, for any good cause (as indeed commonly such actions have sufferings joyned with them) if you love the Lord you will be ready to goe through it, and that with cheerefulnesse, because it is the Lord who hath chosen you, and passed by so many thousands. And therefore it was the commendation of those in *Heb. 10.* it was an argument of their sinceritie, that they *suffered the spoyling of their goods with joy*. Whence came this, but from their love to the Lord? They were so faire from being backward to suffer, as that they were glad to have the opportunitie to suffer somewhat for his sake.

But you will say, I am ready to doe much for the Lord, and I hope I am not backward to suffer for him.

It is well if it be so, but let me adde this to all that I have said. In what manner dost thou doe that thou dost? You know the caution that the Apostle puts in, in *1 Iohn 5. 3.* *Herein is love manifested, that we keepe his Commandements, and his Commandements are not grievous*. Indeed herein is the reality of love scene, that wee keepe the Commandments of GOD. It is true, a man may doe much for Christ, and yet not love him; an Hypocrite may

Object.

Answer.

*1 Iohn 5. 3.
opened.*

We must doe
and suffer wil-
lingly.

Simile.

We may use
motives to du-
ties, from re-
ward and pu-
nishment.

goe farre in performance, and yet though hee doe much he may not love much: therefore you must examine your selves by that, in what manner you doe that which you doe: Therefore, it is added, *if we keepe his Commandements and they be not grievous*: as if he should say, the manner of your doing is all in all, you must both doe much, and suffer much, but they must both be done willingly. You know, the wife, and the servant, they both serve the husband and doe much for him, both are alike diligent, yet notwithstanding, there is this difference, the Wife doth it out of love, she doth in another manner, proceeding from another affection, aiming at another end than the servant doth. So two men may be diligent in keeping the same Commandement of the Lord; the one doth it as one that loves the Lord earnestly, being desirous to please him as one that delights in the Lord; nothing doth more content him, than when he is in an opportunitie wherein he may expresse his love to the Lord, all his Commandements are not grievous to him, it is not respect to the reward, it is not an eye to the punishment that moves him.

A man indeed may doe much for the LORD, when it is the respects that he hath to hell, and to judgment; to heaven, and the reward that moves him: Not, but that these may be motives; but yet you must remember this, that, if these be the principall, and if these onely move you, you doe it not out of love, you take but an aime from your selves. When a man hath a businesse of his own to doe,
you

you know how carefull hee is in it, and with what diligence he doth it, how often and how seriously he is devising with himselfe to bring his matters to passe. Now if you love the *Lord*, the actions that you doe, you will not doe them as those that are his slaves and servants, that doe things for other regards; And indeed, such is the love for the most part that is among us now adaies, there is much formalitie in our actions, we *have a forme of godlinesse, without the power of it*: even as in our love towards men, there are many complements, and much profession of love one to a another, but wee find that there is little true love: So we may take up a complaint against men in there love to God, there is much formalitie, men are much in outward performances, which is well, I confesse, but alas, the power is wanting; it is all but complementing with *G O D*, as it were, when you come and doe these duties of Gods worship, when you keepe the Sabbath and present your selves at Prayers and at Sermons, it is well you doe so, but yet when *your hearts are going after your covetousnesse*, and after your pleasures, after this or that particular humour, the Lord lookes upon this as upon a formall performance: It is another kind of doing that the *L O R D* requires at your hands. It may be you doe duties in secret and private, and it is a good propertie that you doe so, but yet that is not enough, you may doe them as a taske, that you are glad when the business is done, and it is well that it is over: but when you will doe things out of love, you must know

A man may perform private duties and yet want love.

What kind of
prayer comes
from love.

that you must doe it in another manner, not in this formalitie. If you will serve the LORD out of love, it is not the praying to him Morning and Evening that will content you, but it is the working upon your hearts, it is the beating upon your affection till you have brought them to a good frame of Grace, till ye have wrought upon you selves a sound and through-renewing of your repentance; you will never give over till your hearts be quickened in prayer, till you have found that GOD hath answered you, till you have had experience of his mercy and loving kindnesse towards you.

What hearing
of the Word
God requireth

So when you come to heare, is this all (thinke you) that GOD requires of you, to sit here and lend us your eares for a little time? No, my beloved, unlesse you doe it from love, unlesse you bee moved to it from an inward principle, from an entire and holy affection to GOD, it is nothing. You must labour to have the Word wrought upon your hearts, you must observe how you practise, and how you bring forth into action that which you heare; for you doe not learn a thing here, when you come to heare the Word, till you practise it, till your hearts be transformed into it: Doe not thinke that you have done the work, When you have sate here and heard us, when you have gone home and repeated the Sermon, and understand it: To heare as GOD would have you heare is another thing: It is like your lessons in Musick, you say you have never learned them till you be able to practise them; so you have never learned the word of God

Note.

aright

aright, till you have an ability in you to practise it.

To shew you what Love is, and what Faith is, and what Patience is, and to make you understand and conceive of it, it is nothing; but to have Faith, to have Patience, to have Love, to have your affections inflamed to the LORD, this is the right hearing. As it is in Physick, the understanding of the Physicians Bill is nothing, it is the taking and applying of that which is there written that doth good to your bodies: so it is with the Doctrine that we preach, you may understand it and apprehend it, and conceive of it aright; but except you bring it forth into your lives and actions, you learne it not. Therefore this slight and overly performance is not a true testimony of your love to the LORD Jesus, but the doing of it to purpose, so that God who searcheth the heart may accept of it, the doing of it thoroughly, that your hearts may be wrought upon, this is a signe that your doing and suffering comes from Love.

Simile.

FINIS.

O F
LOVE.

The fourth Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



THE last thing that we did was to shew you what were the properties of true love, that by them you may trie your selves whether you love the LORD JESUS or no: we went through five in the morning, now we proceed.

6. Property of
love, it is like
fire in 4 things

Another propertie of Love is this, it is full of heate: Therefore in *Cant. 8.* it is compared to *coales of Juniper*: and that phrase is used in *Mat. 24. 5.* *Iniquitie shall abound, and the love of many shall waxe co'd.* That Antithesis shewes that love is a hot thing,

thing, hot as fire. Therefore if you would know whether you love the Lord Jesus or no, consider what heat and what fire there is in you.

Now what are the properties of fire? Wherein doth love and that agree?

Fire, you know is the most active of all the Elements; cold benummeth a man, and is the greatest enemy to action: If you love the Lord JESUS, thou shalt find thy love will have that property of fire, to set all on worke in thee, it will set thy tongue on fire, and thy hands on fire, and thy head and heart on fire, every thing that is within thee will be working, and doing some service or other to the Lord. When a man wanteth love, hee is as a Man benumbed, as a Man frozen in his dregges, not apt to any thing; the more a thing is like to fire, the more aptnesse, and the more activenesse; so the more love, the more aptnesse and readinesse to every good work: where there is no love, there men are *reprobate to every good work.*

Besides, love as it is very active, so it is very quick, as fire is of a quick nature. Therefore we say that love hates nothing so much as delays; and it is in this like to fire, which is the quickest of all other Elements. Consider of this therefore; Art thou speedy in thy execution? If thou love the Lord, thou wilt not deferre and put off from day to day any thing that is to be done, thou wilt not say with thy selfe, I will change my course of life, but not yet: No, if thou love the Lord, thou wilt doe it presently.

Besides

1. Love is
active as fire.

2. Love is
quick as fire.

1. Love is
vehement as
fi. e.

Besides, love agrees with fire in this, that it is earnest and vehement: and indeed I take it, that in that regard it is chiefly compared to fire. For fire, as it is of a quick, so it is of a vehement nature, and so is love. Look what a man loves, upon that he bestowes the top of all his affections, and the maine strength of his intentions runne that way. Examine by this therefore whether thou lovest the Lord or no. If thou love the Lord Jesus, thou wilt looke upon other things, as things that thou regardest not much, thou wilt grieve for them *as if thou grievedst not, and rejoyce as if thou rejoycedst not: thou wilt use the World as if thou usedst it not*; thy heart will be taken up about Christ, and about the things that belong to the kingdome of God, thy intentions will be set upon the things that belong to the service of God, and thy own salvation. This is a thing by which you may plainly discern the truth of your love: examine therefore what it is, upon which you bestow the maine, and the top of your intentions. Indeed, my brethren, the greatest things that the world hath, are not worthy of the toppe and strength of our affections; for they are but trifles. Therefore if you love the Lord JESUS, if you prize him aright, and be rightly affected towards him, you will esteeme nothing great, but the enjoying of his favour, and nothing of worse consequent than the losse of it, nothing will bee of any great moment to you, but onely sinne, and grace; sinne that displeaseth him, and grace that brings you into favour with him: as for other things

things, you will look upon them as trifles, you will not put the strength of your mindes to any thing else; this is the nature of love, it is vehement toward the thing it loveth.

Moreover, it hath also this propertie of fire, that it is still aspiring, it is still enlarging it selfe, still growing on, assimilating, and turning every thing into its own nature, it is overcoming and is not ready to be overcome. Which propertie of fire is noted in that place I spake of in the Morning, *Much water cannot quench it, it is as strong as death*: Now death you know overcomes all; so will love, it will breake through all impediments. Consider whether you finde this disposition in your selves; that your hearts are still drawing neerer and neerer to the Lord, that they are still aspiring up towards Heaven, that you are still going onward and thriving in the work of Grace.

But that which of all other things will manifest most to us this affection of love, is those affections which depend on it; you shall know it, I say, by the affections that hang upon it. It is true that all the affections depend upon love, but, for this time, I will instance but in two, namely,

Anger, and

Fear.

Looke whatsoever it is that a man loveth, where he findes any impediment in the prosecution of it, he is angry, he desires with as much earnestnesse to remove that impediment, as he loves the thing.

4. Love powerful as fire.

7. Property of love, it commandeth the affections, especially anger and feare.

1. Anger.

Take

Anger what.

Zeale what.

Take any man even of the mildest disposition, if in any thing that he loveth much, and intendeth much, there be an intercurrent impediment that shall interrupt him, he is angry, though otherwise hee be of a meeke disposition. For anger is but earnestnesse to remove the thing out of the way that hinders us: whatsoever a man loveth, hee is angry with the impediments that hinder him in it. Come now and examine your love to the Lord by your anger: that anger that proceeds from love to the LORD, we call zeale: Will you professe that you love the LORD, and yet your hearts are not moved when he is dishonoured? Thinke with thy selfe when thou art wronged in thy name, or some body miscalleth thee, misreports of thee, and prosecutes thee with evill speeches and revilings, is not thy wrath kindled in thee against such a one? Well, if thou love the Lord JESUS as thy selfe, as thou oughtest to love him above thy selfe, why are not thy affections stirred in thee, when thou hearest him dishonoured, when thou knowest that his Name is ill spoken of? If a man should take from thee thy wealth, or any thing that is deare to thee; If a man should come and violate thee with ill termes, thou wouldest bee angry with him, and be ready to flie in the face of such an one. If you be thus affected to the Lord, and to his Glory, why doe you not the like for him? You know, *David* did the same: *Mine eyes gush out* (saith he) *with rivers of waters, because men keepe not thy law.* Therefore know, that if you find not

not your hearts affected with the things that be-
long to GOD, that there is no anger stirred up, it
is a sure argument that you love him not. It is ob-
servable that is said of old *Eli*, 1 *Sam.* 4. 3. when
newes was brought him that the Israelites were
fled, that moved him not so much; when it was
told him, moreover, that there was a great slaugh-
ter among the people, that stirred him not neither;
when it was told him yet that his two Sonnes *Hoph-
ni* and *Phineas* were slaine, yet this did not so much
affect him: but when it was told him that the Arke
of the LORD was taken, the Text noteth some-
thing more than ordinarie, that he was so stirred
with it, that he fell from his seate, and it cost him
his life. Can you find this affection in your selves,
that you are not moved with the death of children
so much, or for the losse of your goods, or for your
owne particular discontents, as when you shall
heare that *the glory is departed from Israel*, that Re-
ligion suffers an Eclipse in any place, that the Gos-
pell of JESUS CHRIST is hindred? This is
a thing that will try your love to the Lord. If you
find that you can heare of the desolation of the
Churches, and of the increase and growing of Po-
perie, and yet you doe not take it to heart to be af-
fected with it, you doe not grieve for it, it is a signe
that you want love to the Lord. You know what is
noted of them in *Jerem.* 36. 24: When the King had
done an abominable action, that hee had cut the
Roll in sunder that *Jeremiab* gave him, and cast it in-
to the fire that was upon the hearth before him, it is
said

said that those that were about him, *did not rent their cloathes*, nor petition to him, &c. As if he should say; in this they discovered a wonderfull want of love to the Lord, and to this cause, that they were not moved with this dishonour, that was offered to God, and to his servant, and to the cause of Religion at that time. You know what disposition *S. Paul* had in this case, *Acts 17*. He observed, that the place, where he was, was given to *Idolatry*, the text saith, *His spirit was stirred in him*, his zeale and his anger was kindled in his breast. Therefore consider what your affections to the Lord are by this holy anger that is in you. *Moses* you know, was the meekest man upon the earth, and yet you know how he was moved, how his zeale was kindled in his breast, when he saw the idolatry of the people.

2. Feare.

In the next place consider your feare: For if you love the Lord, it will cause you to feare and tremble at his word, and at his judgements: for whom a man love much, he regards much, and when a man regards another much, he is much affected with that he doth; Now when the Lord shall shew some tokens of his wrath, those that love him and esteeme of him, those that prize him, cannot but be affected. *Shall the Lyon roare, and shall not the beasts of the field tremble?* Consider how you are affected therefore, when the Lord shall discover any expresseion of his wrath, and what doth he else in this stroake, which is now upon this place? is there not wrath gone out from the Lord? You know the

These sermons were preached in the time of the great pestilence, 1625.

Plague

Plague is more particularly Gods hand, than any other affliction: Therefore D A V I D saith when hee chose the Plague, that he would chuse to *fall into the hands of God*, intimating that in that businesse, God was in a more peculiar maner the doer of it. As the thunder is said to be the voyce of the Lord, so the Plague may properly be said to be the stroake of the *Lord*, more peculiarly than any other affliction. Consider therefore what your affections are in this case; for, my beloved, let it not be in vaine to you, that the L O R D stretcheth forth his hand as hee doth now at this time among us. It is but yet in the beginning, and what is the LORDS meaning in it? Is it not as a Messenger sent upon an errand? If it had its answer, if that were done for which the Lord had sent it, would he not remove it againe? Would he not bid *the destroying Angel* to put up his sword into his sheath? Doubtlesse he would, if you would doe that at the beginning of this sicknesse, that must be done before the L O R D will remove it from you.

You will say, what shall wee doe then? I beseech you consider what commonly is the cause of a plague among us. Consider what hath beene the cause of the plague in former times. You shall find in *Numb. 25.* two causes of the Plague. One was the superstition and Idolatrie of the people: they began to bee yoaked with Idolatry, *They joyned themselves to Baal-Peor.* I confesse that sinne was not yet growne to any great height, it was but yet in the beginning, in the seedes, and

Ee

yet

*Object.**Answer.*Causes of the
plague.

1 Idolatry.

yet you know how the Lord was offended with them.

2. Fornication.

And the second was fornication, the sinne of uncleannesse that was committed. It is not likely that all the people fell into that sinne of *Idolatry*, or into the sinne of *fornication*, but yet the Lord was offended with the whole Congregation for those that did it, as his manner is to be. So here you see two causes of a plague, *Idolatry* which was but beginning, and the very admitting it into the Campe; and the *Fornication* of the people.

3. Security and pride.

Another cause of the plague you shall find in *Dauids* numbring the people, it was their security and pride, and trusting to themselves, and the creatures. for surely it was not *Dauids sinne only*, (who had somewhat forgotten God, and trusted to his mountain, and thought that was strong enough) but it was the sinne of the people.

Security double.

It is good (my beloved) to be secure out of confidence upon God, and therein, the more security the better; but to be secure for any outward help, either in the number of men or ships, or strength, or policie, or because we are compassed about with the walls of the Sea, or whatsoever it is wherein we think our safety consisteth, the more confidence in this, the worse. The Lord smote the people for this security in *Dauids* time.

4. Unworthy receiving of the Sacrament.

Another cause is, the unworthy receiving of the Sacrament. *Many are sick among you* (saith the Apostle) *and many are dead*, because you receive the Sacrament unworthily. The Lord is pleased to pu-
nish

nith that particular sinne of receiving the Sacrament unworthily, with some sicknesse or other, whether the plague or no, wee cannot say, but this we may be sure of, that this was the cause why so many were sick and dead. You know that passage in the Booke of Chronicles concerning *Ezechias*, when the people had not prepared themselves aright as they ought, he prayed to the Lord, and it is said, *The Lord healed the people*: wee cannot say what the Lord healed them of, but yet it makes it evident that the Lord hath some way smitten them. *Moses* for the omission of the Sacrament, the Lord *would have slaine him*; that is, he would have sent something upon him, whether some disease, as is most probable, or some other thing which should have taken away his life in the end. The omission and negligent receiving of the Sacrament I put together, both which move G O D to anger, and to inflict plagues upon a people.

I will name yet one more besides these, and that is the coldnesse and deadnesse of their hearts who belong to the L O R D, from whom he expects better things, and more zeale; which I gather hence: What was the reason that the zeale of *Phineas* stayed the plague? *Numb. 25*. Because his love was hot, and his anger was kindled in a holy manner against that *Israelitish man*, and the *Middianitish woman*, that had committed fornication among the people. If the zeale of *Phineas* was the cause of staying that plague, and of with-holding the Lords hand, then surely the coldness of those from

7. Coldnesse
in Christians.

whom the L O R D lookes for much heat, for much fervency of spirit, whom G O D expects should stand in the gap, I say, that is the cause that the Lord goes on in punishing.

But what should we doe now to remove it?

Quest.

Answer.

How to remove
a plague.

1. Repentance.

Amend the things that are amisse, Repent and Amend, and he will returne from his fierce wrath which hee not onely intendeth against us, but is also already upon us; Labour to cleanse your hands from Idolatry and superstition, and cleanse the Land from the crying sinne of uncleannesse and fornication, and every man labour to purifie his own heart.

2. To take heed
of securitie.

And againe, to turne to the L O R D, to take heed of securitie, which is a forerunner of a ruine, as a great Calme is a forerunner of an Earth quake.

3. To take heed
of receiving
the Sacrament
unworthily.

Againe, take heed of receiving the Sacrament unworthily; many of you this day have received therefore I should speake something particularl to them, but in truth this concernes all among us; but chiefly let me speake to those a little that are able to pray, that have some fire in them, that have had the work of Grace in their hearts wrought by the Spirit of G O D, that have some sparkes, if they were blowne up, that are fit men to stand in the gappe; It belongs to you, my bretheren, to do something that the L O R D may stay his hand: and remember that when the Lord begins to send forth tokens of his wrath and displeasure against a Nation, it is a time wherein he expects and lookes for

What the Lord
expects, when
he sends forth
judgements.

Humili

Humiliation and Repentance : Therefore take heed of neglecting that in *Isa. 22.* *In that day (saith the Lord) when I called for humiliation, behold killing of farlings and Oxen, &c.* Therefore know what your dutie is, and learn now to see what belongs to you to doe, shew your love to the Lord in trembling at his judgements, in being zealous for his Names sake : as indeed where there is abundance of love there is alwayes exceeding much zeale : So it was with *S. Paul*, so it was with *Elias*, so it was with *Moses*, so it hath been with all the Saints. And so much for this.

Another property of love is this, that it doth not play the Huckster with the Lord (as we say) it doth not bring things to an exact account, but when a man loveth, he is willing to doe what offices of love and friendship he can, and he doth not stand to look for an exact recompence ; (for that is to play the Huckster, to make a bargaine with God) but the nature of love and true friendship, wheresoever it is found, is this, to be free in doing that it doth, and not to stand to examine how much they should doe, and how much they shall receive for doing of it ; but to doe it with libertie and with freedom. And so it will be if your love be right to the LORD, you will not stand halfe-penny-worthing, you will not stand considering what you are bound to doe of necessity, whether you are bound to pray in your families or no, or whether you are bound to keepe the Sabbath so exactly and precisely as is commanded ; whether you are

Where there is love, there is zeale.

8. Property of love, it doth things freely.

1. It will not limit it self to duties.

To limit our
selves in Gods
service argueth
want of love.

bound from giving so much libertie to your selves in vaine speeches &c. But love will rather say, what shall I doe to recompense the L O R D? It will bee devising; what to doe, it will be glad of any occasion of doing any thing that may be acceptable to G O D. When you set limits to your selves and are afraid of going too farre and doing too much, it is a signe that what you doe cometh not from love to the L O R D, but from some naturall principall, it comes from your selves and not from the spirit. For if you love the Lord I E S U S aright, why doe you not labour to exceed in the duties of obedience? Why doe you blame those that goe further than your selves are willing to goe? Why doe you quarrell with that exactnesse, and precisenesse, and strictnesse which is required in walking in the wayes of G O D? Love is abundant in the worke it doth, and if you love the L O R D, you will not set limits to your selves, you will not have such thoughts as these; I will doe as much as shall bring mee to Heaven, and no more; I will take so much paines as that I may not be damned: but to exceed, and doe more than needs, this I hope may be spared, and I may goe to heaven notwithstanding well enough, though I goe not so fast as other men. No, beloved, if their be love in you, you will strive to doe the utmost of your power, it is the nature of love so to doe.

2. It will not
indent with
God for re-
ward.

Again, you will bee so exact, nor indent with the L O R D what hee will doe to you, but though the Lord be slow and slack in rewarding you,

you, though hee stay long, and suffer you to goe on without taking any notice of you, as it were, nay perhaps hee gives you many afflictions and persecutions, povertie, trouble, sicknesse, &c. though the L O R D doth not doe what you expect, yet your love will be free, it will goe on, you will be ready to say as S. Paul did, *I know whom I have trusted*: that is, he was resolved to serve the L O R D, to doe his utmost; though the Lord did reserve himselfe and the recompence of reward to a further time, yet he was content. Such a disposition will be found in those that love the Lord Iesus.

Again you may judge of your love to the Lord I E S U S by another propertie of love, which is a hatred of sinne, by your hatred of that which is contray to him; for love is not better known by any thing than by hatred; for all hatred is properly rooted in love: for you hate nothing but because you love the contrary; therefore if you love the Lord I E S U S you will hate sinne. Examine your selves by this, for it is a sure rule, if you love the L O R D, you will hate that which is evill.

You will say, I hope I doe that.

It is well if you doe, but let us consider that: it may be you may be angry with sinne, but doe you hate sinne? That was the commendations that the Lord gives to the Church in *Rev. 2. Thou hatest the works of the Nicolaitans, which I also hate.* Therefore, if you would know whether you love the Lord Iesus, trie it by this, Doe you hate sinne?

9. Property of love, hatred of sinne.

Object.

Answer.

Many are angry with sinne, but hate it not.

Object.

You will say, how shall wee know whether wee hate it or no ?

Answer.

Three differences between hatred and anger.

1. Hatred is more generall.

In these three things you shall find wherein hatred differs from anger, and thereby you may examine your selves.

First hatred is more of generalls ; a Man hates all drunkards if he hate drunkenness : hee hates all Toads and all serpents if he hate poyson. A Man is angry with this or that particularly, but hatred is of all. I would aske thee, dost thou hate all sinne, every thing that is called sinne, all that belongs to sinne ? If it be this or that sinne that you make against, you are but angry with sinne, you doe not hate sinne: for hatred falls away upon the generall. Examine therefore if you find this disposition in your hearts, that you hate every sinne, that your hearts rise against every thing that is sinfull, whatsoever is contrary to the LORD, whatsoever you apprehend under the notion of sinne, that you hate, and resist, and strive against: this is a signe that you love the Lord.

2. Hatred is more cruell.

Secondly, hatred desires the utter destruction of the thing it hates: anger doth not so: Anger desires but a revenge proportionable to the injurie: therefore we say there is a kind of Justice in anger, it would not have the party that it is angry with, to be destroyed, but it would have him sensible of its displeasure, it would have something done that might answer the injurie that is offered; but hatred desires the destruction of a thing utterly. Now, doe you so with your sinnes ? Doe you desire to have them

them wholly extirpate and rooted out of you? to have your lusts thoroughly and perfectly mortified? Are you willing to have sinne so cleane taken away, that you may have no libertie to have dalliance with it in any kind? Doe you hate it so as that you cannot endure to come neere it, nor to have it within your sight? It is a signe you hate it indeed.

Lastly, Hatred differeth from Anger in this, that it is implacable: Hatred comes from judgement, and it continues, and therefore hatred is not a passion, but we call it an affection; it is a bent, a disposition and frame of the will; Anger is a passion that dies, and fittes away after a time; but hatred continues. Is your disposition such to your sinnes? examine your selves; nothing is more frequent, my brethren, than to be humbled for some sinne, which amazeth you for the present, but doth your hatred continue? If not, you doe but fall out with your sinnes onely, and grow friends with them againe. If you did hate them as you should, you would never return to amity with them more.

Many a man takes resolutions to himselfe, I will be drunke no more, I will be a Gamester no more, I will not commit such and such grosse sinnes, as I have done, any more; perhaps some shame, or some feare hath followed him, some deep apprehension of wrath and judgement, which set him upon this resolution for the present; but if the heart be right, that thou hatest sinne as thou shouldest, thou wilt continue hating of it. Therefore consider,

3. Hatred is implacable.

Returning to amitie with sinne againe, a sign we hate it not.

der, whether you love the Lord Jesus by this triall, whether your hearts hate sinne in your constant resolution or no. This was the disposition that was in *Lot, His righteous soule was vexed with the uncleane conversation of the Sodomites*, that is, he did not onely abstaine from the acts that they did, but his soule wrought against them, he was vexed with them, as a man is vexed with a thing that is contrary to his disposition.

So it is said of *Moses, He stood in the Doore of the Tabernacle, and he wept as he stood*: his heart was moved in him. It is not enough to abstaine from sinne, but to hate sinne, and that is an argument of our love to the Lord Jesus: take this therefore for another tryall of your love.

Again, there is one more, which wee cannot leave out; though it be a thing knowne unto you, yet because the Scriptures give it as a peculiar signe by which we may judge of our love to the Lord, it must not be passed by, and that is our love to the Saints; and there is good reason given of it, if we consider well, *1 Joh. 4. 20. Wilt thou say thou lovest God whom thou hast not seen, and yet lovest not thy brother whom thou hast seen?* The meaning is this, for a Man to love the Lord who is immortall, invisible, who dwelleth in light inaccessible, is a more difficult thing than to love thy Brother whom thou seest. For why doe we love the Lord, but because wee conceive him under such a notion? We think of him as such a God, having such and such attributes: Now saith the Apostle, whatsoever thou

con-

10. Property,
it loves the
Saints.

1 Joh. 4. 20.
opened,

They hate
Gods image.

Why we love
the Lord.

conceivest of God, that very image and disposition is stamped on Man like thy selfe, thou shalt see the very same disposition in a holy Man that is in the Lord himself. Indeed it differeth in the degree exceedingly, there is but a glimpse of it, yet why is it said that the image of God is renewed, but that there is in holy men a disposition like the nature of God? Now this is in a more remisse degree in man, and therefore more sutable to our weaknesse; as you know, difficulty comes from disproportion, it is a harder thing to love the L O R D, than a man like our selves. If therefore we doe not love men like our selves, in whom is stamped a disposition like the nature of G O D, and his Image, in some degree, surely we cannot love the Lord who is so far above us.

Again, a Man like our selves is visible, we see his actions, we heare him speake, we know more plainly the frame of his disposition, and therefore it is more easie to love a holy Man than to love the Lord: For so is the Apostles argument; Doe not think that thou lovest the Lord whom thou never sawest, when thou dost not love thy brother whom thou seest daily. Therefore we may conclude thus much, If we love not the Saints and holy men, it is certain we love not the Lord.

I confesse every man is ready to say (in this case) he loves holy men.

I would put you to this tryall, and aske you but this question; you shall know it by this: Doe you love *all* the Saints? You shall find that the Apostle

S. Paul

Note.

3. They are visible to us.

4. Trials of our love to holy men.

1. To love all
Saints.

S^r Paul still in his Epistles puts in that caution, *Love to all the Saints*. If thou love grace and holinesse, thou wilt love it wheresoever it is. Many men will love some particular grace, especially when it suiteth with their disposition, and is agreeable to them, and to their constitution; but to love all grace, to love all holinesse in all the Saints, wheresoever it is found, it is an infallible signe that thou lovest the Lord Jesus.

2. To love
none but them
with a love of
complacencie.

Againe, dost thou love none but them; that where grace is, thou lovest, and where it is not, thou withdrawest thy love?

But you will say, would you have us to love none but the Saints? I answer, it is true, we ought to love all others with a love of pitie, wee should shew abundance of this love to all mankind, but then there is a love of complacencie and delight, and with this love wee ought to love none but the Saints.

3. To love
those that ex-
cell in grace.

Againe, thirdly, doe you love them as they excell in holinesse? Many men can love one that hath but some degree of grace; but if it be one that hath more exactnesse than ordinarie, that hath proceeded higher in holinesse than he thinks requisite, here his heart is ready to quarrell, and to rise against him.

4. To compa-
ny with them.

Lastly, doe you manifest your love by delighting in their company, and by the fruits of love towards them? You may professe much, and say much, but of all other things, company is the worst dissembled. Will you professe that you love the Saints,
and

and that you delight in them, and yet desire to bee in any Company rather than in theirs? That when you are among them, you are as if you were out of your element, yea more, as if you were out of your owne Center? In is impossible but that those that are moved by the same spirit, should bee best pleased when they are in one and the same society. Put all these things together, and by these you may judge whether you love the saints or no.

You will object, I doe love the Saints, but who are they? I love non hypocrites. And so it is made a notable excuse:

I will not wish thee to love the hypocrites, onely take heed thou suffer not the imps and instruments of the Divell to paint out the true Saints unto thee in the colour of hypocrites: thou must consider that it hath been the usuall manner to cast that aspersiō upon all the Saints, upon all holy men in all ages, as the Apostle saith in 2 Cor. *We are as deceivers though true*: that is the common esteeme that the world hath of the Saints, they judge them to be deceivers, and to be men that professe themselves to be otherwise than they are. You know what was said of JESUS CHRIST; *some said of him, he was a good man, others said, nay, he was a deceiver, of the people*. You know what was said of David, that he was a subtle man, one that went about to deceive others. S. Paul; you know, was reckoned the great impostor of the world: this was alwayes laid upon the Saints: therefore, let not the Divels instruments deceive thee in that.

Object.

Ans.
Men hate the Saints under pretence that they are hypocrites.

Besides,

Besides, why are they Hypocrites? Is it because there are some shewes of holinesse in them? Surely that is not argument enough.

Thou wilt say, because they doe not answer that which in their profession they make shew to be.

Religion hated
under other
notions.

If that be the reason, why dost thou not pitch thy hatred upon those that are found to be so? And to conclude this, you must know, that no man speaks against Religion, or hates Religion under its owne notions, under its own name, but something else must be put upon it, the name of Hypocrisie, or the like.

And it is the common condition of men whose hearts are not upright, that they are not able to judge aright of the wayes of God; a man that hath not grace himself, cannot possibly judge aright of grace in others: but I hasten, I must now proceed in the point I formerly began to insist on, namely, in shewing you the meanes of getting this love, and of increasing it.

These two
meanes are in
Serm. 2. begin-
ning pag. 49.

I shewed formerly some meanes to get this love and to increase it.

As first, Prayer, for it is the gift of the Spirit.

Secondly, to beseech the Lord to shew himself to you.

3. Of meanes
to love, to re-
move impedi-
ments.

We will adde but one now at this time, to shew you the way more fully to attaine this love.

If you would love the Lord, remove the impediments.

What are those?

They are two.

Two impedi-
ments

Strange-

Strangeness, and uncircumcision of heart, or worldly-mindedness.

First, strangeness is a great impediment to love. It is an observation that the Philosopher hath, that strangeness, when we do not salute, and converse one with another, is a means of dissolving friendship; so in this case, when there grows a strangeness between God and us, it unties and loosens that love and communion that should be between us. Therefore, if you would preserve your love to the Lord, suffer not your hearts to sit loose from him, suffer not a strangeness to grow between God and you. For strangeness breeds fearfulness, and fearfulness loosens love, as boldness is the Parent and Nurse of love, and which increaseth it.

Besides, when there grows a strangeness between G O D and us, we begin not to know the L O R D, there grows an ignorance, and so there is an intermission of those reciprocall offices of love between us; that even as it is among the Saints, the forsaking of their fellowship loosens their love, and so stoppeth the intercourse of good duties that should be among them: so it is with the Lord. And therefore if you would maintaine love with the Lord, *draw neer to him, and he will draw neer to you.*

How shall we doe that?

By speaking much to him, by hearing him speake to us, by retiring to him upon all occasions for consolation and comfort.

If thou receive any injury from men, wrangle

NOT

of the love of Christ.

1. Strangeness
it dissolveth
love.

Boldness the
parent of love.

2. It breedeth
ignorance.

Quest.
Answ.

How to draw
neer in ac-
quaintance
with God.

not with them, but doe as *David* did, berake thy self to prayer, take heed of sinne; for that of all other things will breed a strangenesse betweene **G O D** and thee, and if you doe fall out, seek to be reconciled again as soon as may be, labour to entertain a continuall commerce between **God** and thy self, observe constantly his dealing with thee, and observe again thy carriage towards him, this will breed a familiaritie between **God** and thee.

And above all, be much in prayer; for that in a speciall manner maintaines and increaseth this communion and familiaritie between the **L O R D** and thee.

2. Uncircumcision of heart.

Again, the other thing that hinders, is uncircumcision of heart, or worldly-mindednesse; in *Deut. 30. 6. I will circumcise your hearts, and you shall love me with all your soules, and with all your hearts.* As if he should say, that which keeps you from loving mee, from delighting in mee, is the uncircumcision of your hearts, that is, your worldly lusts, and worldly cares, and worldly desires, when these abound in your hearts, they keep you from loving the **L O R D**: Therefore in *1 Iohn 2. If you love the world, the love of the Father is not in you.* Come to any particular, and you shall find it so: if you love wealth, you cannot love the **L O R D**, if you love pleasures, if you love praise with men, if you love honours, &c. you cannot love the Lord, the love of **G O D** and vaine-glory, the love of **God** and covetousnesse will not stand together. Therefore if you will love

love the L O R D, you must have your hearts circumcised, that is, you must have these sinfull lusts cut off; for nothing quencherh love so much as these. You know, the love of an adulterer quencherh the conjugall love of the Wife to the Husband: your love of the world is adulterie, the Scripture calls it so: therefore if you love that, it quencherh your love to the Lord.

You will say, May we not love the things of the World?

Yes, my brethren, onely take heed that it be not an adulterous love.

How shall we know that?

You may know by this; if it doe lessen your love to G O D: you may know whether your love to any creature, to any sport or recreation be adulterous or no. A chaste Wife may love many men besides her Husband; but if it once begin to lessen her love to her Husband, that is an adulterous love: Therefore if you would love the Lord aright, bee sure to cut off this, for it breedes a distance between God and you. As it is said of *Abfalom*, when the hearts of the people went with *Abfalom*, they fell from *David* the King; so when our hearts are stollen away with the love of earthly things, our love to the L O R D is lessened with it. Therefore I say, if you will love the Lord aright, you must be carefull to remove this: for the cares of the World, the lusts and divers pleasures, these choake the love of the Lord, they are the greatest quench-coales of any other.

Quest.

Answ.

Quest.

Answ.

When love to the creature is adulterous.

Note.

Note.

What lyeth
in the under-
standing be-
tween God
and us, that
hinders love

What in the
Will.

Knowledge
of God a speci-
all helpe to
make us love
him.

Love, you know, is of an uniting quality, when any thing lyeth between God and us, that, you may be sure, will hinder our love. Now there are many things that lye between God and us.

Some things lie in our understandings, temptations to Atheisme, temptations to think that the Scriptures are not true, temptations to judge a misse of God in any thing, temptations to doubt of the favour of God; These lie in the understanding between God and us, and are contrary to love, for love uniteth.

But in the will there lyeth much more, sometimes vaine hopes, sometimes vaine feares, sometimes one thing, sometimes another. If there be any inordinate lust after any creature, after any thing in the World, it lyeth betweene GOD and us, and makes a separation betweene us; and till that be removed, GOD and wee cannot come together, till there bee an union, wee cannot fully love. Therefore if you would love the LORD, have your hearts circumcised, that is, have those things removed out of your understanding, and out of your will. Take away those obstacles that lye between GOD and you: And if you cannot doe it your selves, goe to CHRIST, it is hee that Circumciseth us *with the Circumcision made without hands.*

Againe, when you have done this, that you may grow in love to the LORD, learne to know the Lord, for the more you know him, the more you will love him. What is the reason that the
Angels

Angels in Heaven so love him ? Because they know him. What is the reason that wee shall love him more in Heaven than wee doe now, but because we shall know him more ? Therefore when you read the Scriptures, and observe the workes of Gods Providence in every particular; learne by this to know God: as you know a man by his actions and carriage, learne to have such an *Idea* of God, as he hath described himself in his word ; that hee is true of his word, that hee is full of goodnesse, that hee is abundant in long-suffering and patience, that he is exceeding mercifull beyond measure, &c. Labour to see his wisdom, his goodnesse, and his mercy, labour to know G O D: for when we come to know him aright, by that wee come to love him. Why doe we love one Man more than another, but because we conceive him under such a notion, wee conceive his heart to bee of such and such a frame, wee thinke him to bee a Man of such and such a condition ? When wee thus conceive the L O R D, it will teach us to love him more. Therefore this you must know, that for you onely to looke upon things that are beneficiall to you, as forgiveness of sinnes, and Adoption, and an inheritance in Heaven, that is not love to the Lord. It is true, you should doe all this, but that which you are principally to doe, is to look to the Essence of God, to see such excellencies in him, that thereby you may bee led home to him: and therefore that you may know him the better, you must be taught of him. Againe, you must not onely know him,

We must principally love God for his excellencies, nor for our own advantages.

but you must likewise have assurance of his love to you: for when you know the excellencies of the Lord, unless you have assurance of his love to you it is not sufficient. Take a man of the highest place and of the most excellent quality; if thou conceive that he hath a hollow heart towards thee thou canst not possibly love him: Thou must be perswaded of the love of the Lord to thee. Therefore in the Text it is said to be *Faith which worketh by love*. The increase of the assurance of Gods love therefore is the means to increase thy love to him.

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F I N I S.

THI

O F
L O V E.

The fifth Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



HE last thing we did was to give you the properties of love to the LORD JESUS.

Now that which remaines to be done at this time, is to apply that which hath been said, that is, to bring your hearts and the rule together, and to exhort you, that what you have heard in this, it may not passe like ayrie notions, and never bee brought home to your particular practice. For my beloved, the word that we deliver to you should be like *Nails*, driven home to the head, *fastened by*

the Masters of the assembly, as the Wise man speaks, that they may stick and abide in the Soule, as forked arrowes doe in the bodie, that they may not easily fall out againe. Therefore the maine businesse that wee have to doe in preaching the Word, is to fasten these words thus upon your hearts. That which wee will doe therefore at this time, shall bee to exhort you to question your owne hearts, and to *examine them upon your beds*, whether these characters and properties of love which have beene delivered, doe agree to you or no. For, as the Apostle saith, *Unlesse you bee in CHRIST*, that is, unless you bee knit to CHRIST in love, *you are reprobates*: it concernes every man therefore that heares me at this time, to examine this strictly with himselfe.

Wee will expostulate the matter a while with you at this time, and you must expostulate the matter betweene GOD and your owne consciences, whether this love be in you or no. And although indeed this needeth not any distinct dividing into branches, yet that wee may helpe your memories, we will put it into a number.

Use. Examination.

And first wee will make this expostulation, You that professe you love the LORD, (as who will not bee readie to doe that, to say hee loveth CHRIST?) but yet as the Apostle S. Iohn speaketh of love to the brethren; that men love them in shew, and not in truth; so it is with most men, they love the LORD in word and in profession, but they love him not indeed and in truth:

truth: therefore first let mee aske you this.

You that professe you love the *L O R D*, doe you not grieve him, and vexe him from day to day, and provoke him by your words and by your workes? If this be your case, it is certaine you love him not indeed. Some there are that professe much love to the *L O R D I E S S E S*, but yet spend their time idly, are diligent in no calling, but waste their precious opportunities in sports, in idle visitations, in gaming, in doing nothing that is profitable, either to themselves or others, but eat and drink, and rise up to play: It is the case of many of your young Gentlemen; a shamefull thing before men, and abominable in the sight of *G O D*, that men should live like beasts, and make their soules like the soules of Swine, serving for nothing but to keepe their bodies from putrefaction, doing so much the lesse worke, because they have the more wages; burying so many precious talents, whereof their time is the chiefe, because it helpeth to improve all the rest: of which they shall give an exact account at that day, *When G O D shall judge the secrets of mens hearts according to our Gospell*, Doe you professe that you love the *L o r d I E S S E S*, and doe you neglect him thus?

Besides this mocking of the Lord, and dissembling with him, you deale most foolishly with your selves: for all the comfort that you shall ever find in this life, it will bee from working, from being serviceable to God, and profitable to men;

emptie lives cause but emptie joy. Therefore if any man shall find this to bee his case, examine it, it is but a false profession of love. And as I speake to those that are young, that spend their time *Nihil agendo*: So I may say the same to those that are of more yeares, that wast their lives in doing something indeed, but it is not that which they should doe, or in doing it in another manner than they ought; those that are so drowned in businesse, so overwhelmed with employment, so occupied with outward things abroad, that they have no vacacie to feede their Soules within, to cloath them with graces. For you must know, my brethren, that your soules have need to bee trimmed every morning, as well as the bodie, they have need of breakefast, and dinner, and exercise, as well as the bodie and as you faile in giving this due respect to the soule daily, so you shall find that proportionably in that degree the inward man will languish, and grow faint. But to speake a word unto you likewise: Doe you thinke that you love the **LORD IESUS** in good earnest, and yet have scarce leisure to thinke of him from morning to night; that you cannot take time to speake to him, to seeke him, nor to prepare your hearts for him?

The soule
hath need of
respect as well
as the body.

Wherein les-
ser oathes ex-
ceed greater.

Besides this generall, come to particular finnes, Sabbath-breaking, neglecting of private prayer, vaine-speeches, concupiscence and sinfull lusts, secret courses of uncleanness, swearing, if not by greater, yet by lesser oathes, which indeed in this
exceed

exceed the greater, because in the other you sweare by the Creatour, in these by the creature. You that doe these things, will you say you love the LORD? You must know that it is a contradiction, it is impossible: For, *if you love mee keepe my Commandements*: If you keepe not the Commandements of GOD, certainly you love him not.

But it may bee, you will say that your meaning is good, that you are well-affected to CHRIST, and therefore surely you doe not hate him.

My brethren, you are deceived in this, your meaning is not good; for while you cast the commandements of God behind you, you cast him away: and let me say to you in this case, as you have in *Jerem. 3. 4.* You professe well in saying, *Thou art my Father, and the guide of my youth*, but you doe evill more and more. So I say, when you professe that you love the Lord, and that you reckon him your Father, and your Husband, thus you say indeed, but you doe evill more and more; and that is a certaine argument you love not the LORD. Therefore examine your selves by this rule: For if you love the Lord, you will reverence him. You know, whom wee love wee reverence, and whom wee reverence wee dare not doe any thing unmeet in their sight. Take any one whom we love, whose good opinion wee seek for, wee had rather that all the world should see us doe an unseemely thing, than that he should; and certainly if you love the LORD,

Object.

Answer.

He that neglecteth Gods commandements, loves him not.

L O R D, you would not dare to provoke him to anger. Therefore this carelesse in serving of him is a certaine signe of want of love to the *Lord I E S U S*, this fearefulnesse, and carelesnesse, when you dare not shew your courage for him, when you account it a small matter to commit sinne against **G O D**, this ariseth from the defect of your love.

2. *Triall.*
By our sorrow
after we have
offended him.

In the second place, as you may trie your love by your taking care not to offend **G O D**, so likewise you may trie it by your sorrow and griefe after you have offended him. For you must know this, that love, as it hath the greatest joy of any thing else, when it obtaines that which it would have, so it is attended with the most exquisite griefe, when it is disappointed. As when one loveth another earnestly, if any breach fall out that shall make a separation between them, if any strangenesse grow betweene them, if they love, they will never be at rest, it will trouble and disquiet them; but as the scripture speaks, they are *sick of love*, that is, they cannot be quiet while there is such a condition, while there is any alienation, while there are breaches and offences between them: for you know that nothing is so sweet as love; as you have it in *Cant. 1. Love is better than Wine*, and, as *David* expresseth it, *Psal. 63. 3. Thy loving kindnesse is better than life*. So sweet (I say) is love, as sweet as wine, and better than life. Now by the rule of contraries; then, to have a breach made, to have a barre, and an interruption in this loving

loving kindnesse of the Lord towards us, or in our love towards him, it is bitter as wormewood, and sharpe as death. Therefore you may examine your selves by the offences you offer to God, when they are past: if you love him, it is certaine they will trouble you exceedingly: for so much sorrow for sinne, so much love. And you may take it for a sure rule; in what measure any man desires to please the Lord, in that measure hee will be grieved that he hath displeased him. Therefore examine thy selfe, Hast thou sinned against him many times, and doest thou looke back upon those finnes in a carelesse manner? Be sure that thou lovest him not. Examine this by that which passeth betweene man and man: When a Father or a Husband hath any thing committed against them by a Child, or a Wife, if they shall withdraw themselves, and professe themselves displeased, and yet the Child or the Wife, in the meane time, be never troubled at this, but beat rest, well enough content it should bee so, and are not disquieted for it; will not the parent or husband take this exceeding ill at their hands, when he seeth his displeasure sleighted? For this is much greater than the offence it selfe. So I may say, whatsoever the sinne bee that you have committed, this hardnesse of heart, this negligence after the sinne is committed, when you are not disquieted for it, when your hearts are not troubled for it, it is a greater signe of want of love to the LORD, it is a greater signe of an evill and unto-ward disposition, than the sinne it selfe. Therefore this

So much sorrow for sinne,
so much love.

Want of sorrow for sin, a
greater argument of want
of love, than
the sinne it
self.

this want of sorrow for sinne, is a sure argument that you love not the *L O R D*. You may take that for one signe of want of love, that you commit sins against God from day to day, For, doe but goe to your neighbours, and professe your love to them, and yet injure them againe and againe, not caring what wrong you doe to them, will they thinke that such a profession as you make is true? And will the *L O R D* regard when you say that you love him, if you provoke him to anger, and renew your sinnes, and relapse into them againe and againe, and when you have sinned, take it not to heart? No my Brethren, if you doe love him, you will doe as it is said, *Zech. 12.* when you have sinned, you will *mourne as hee that mourneth for his onely sonne*; your hearts will melt, as *Iosiahs* did; your hearts will smite you, as *Dauids* did him: thus it is with all that love him in deed and in truth. Therefore in *Levit. 16. 29.* and likewise *Levit. 23. 27.* (they are both one and the same) the *L O R D* appoints a feast and a meeting together for cleansing of sinnes, it was the feast of atonement; saith hee, In that day when you come together to offer sacrifice unto mee, and to make an atonement, you shall *humble your soules, and whosoever doth not afflict his soule on that day, hee shall bee cut off from his people.* As if he should say, At that day you come to reconcile your selves to the *Lord*, you make profession of your love to him, and of the desire you have to be friends with him: Now if you come and make this profession, and doe not humble

humble your selves, nor afflict your soules on that day for those breaches that have beene betweene
 O D and you, all your profession is but dissimulation; and such a man as will thus dissemble with the Lord, shall be cut off from his people. So, I say, when you profess that you love the Lord, and yet have hard hearts, that there is no softnesse there, that your hearts doe not melt towards him, but when you have sinned, you can looke backe upon your sinnes without any disturbance at all; know that it is but dissembling with the Lord, and you are worthy to be cut off from his people.

I come to a third tryall: If you love the Lord Iesus, have you your hearts after his owne heart? that is the disposition of all those that love him. *Acts 13. 22.* the Lord saith to *David*, *I have found a man after mine owne heart that will doe whatsoever I will:* That is, looke how the Lord himselfe was affected in any businesse, so was *David's* heart affected, and so is it with all those that love the L O R D, (for this is proper to the Saints: (if you love the Lord, you will be of one heart with him: If wee have hearts after his heart, as every Christian must have in his measure) though perhaps hee reach not *David's* measure) in all the turnings of our lives, upon all occasions; in the diverse disposition of our wills, we will be conformable to the Lords will, we will be like God, affected in every thing as he is affected.

But, you will say, this is a hard thing, how shall we discern it?

You shall discern it by these two things: if you be

3. *Triall.*
 To have hearts
 after Gods owne
 heart.

Quest.

Ans.

How to know
our hearts are
so.

1. By hating
that God hates
& c. contra.

2. By loving
those that feare
the Lord.

Object.

be affected as he is, you will doe whatsoever hee will; as those words are added concerning *David*, *I have found a man after mine owne heart, for he will doe whatsoever I will.* You may examine your selves by that; Doe you doe whatsoever hee will? Are your affections aright, that you love what he loves, and hate what he hates? For your actions are the immediate fruits and effects of your affections, and as every man is affected, so he doth.

And besides, as that is one way to discern it, so this is another, which you shall likewise find in *David*, that hee loved those that feared the **L O R D**; and *those that love vaine inventions, doe I not hate them*, saith hee? &c. And that you may discern this, consider whether you love all those that feare the **L O R D**, and hate all those that are enemies to the Lord. For while there is nothing but nature in a man, so long those that are of good natures, that are faire in their carriages, and kind and loving to us, those wee love, and those that are contrary wee hate and dislike: but when you love the Lord, and are after his heart, and have another nature in you, it raiseth you above this nature of your owne, and then you will love those that are like the **L O R D**, whosoever they are, though perhaps they are not so sociable, nor of so faire a naturall disposition; but if you have a new nature, and are become new creatures, now you have common friends and common enemies.

Doe not object now, that you are willing to doe so, if they were sincere and upright, but they are hypocrites.

I say

I say, doe not deceive your selves in this : for as they rejected Christ under the person of a counterfeit, and of a Wine-bibber, so thou maist persecute CHRIST under the person of an hypocrite. *Paul*, you know, he thought he did GOD good service in persecuting of those whom hee persecuted, yet though he did it ignorantly, he confessed of himselfe that *hee was a blasphemer, and a persecutor*. So, I say, though you doe it ignorantly under the person of an hypocrite, yet that is the judgment and the censure that will be upon you, and in so doing you are persecutors.

And if you shall say, that if the LORD himselfe lived amongst us, If Jesus Christ were here, I hope I should shew that I doe not hate him.

You shall see what the Lord himselfe saith, *In that you have done it to these, you have done it to me*. As he speaketh there in the matter of giving, so may I say to you concerning this case, In that you have despised those that feare his name, in that you have spoken against such as are his, you have done it against the Lord : in this thing you have shewed your hatred against him. Examine your hearts therefore seriously by this marke.

Againe, fourthly, wee will bring you to that expostulation which is grounded on *1 Iohn 2. 15*. *Love not the world, nor the things of the world; for if you love the world, the love of the Father is not in you*. Now question with your owne hearts about this, whether you love the world, and the things of the world; for if you doe, the words

are

Answer.

Men may persecute Christ under the name of an Hypocrite.

Object. 2.

Answer.

Those that persecute Christians would persecute Christ if he were on earth.

4. Trial.
By loving the world.

Quest..

Ans^w.

Three trials
of our love to
the World.

1. By too
much delight-
ing in the
things of the
world.

are cleare, *The love of the Father is not in you.*

You will say, how shall we know this?

You shall know it by these three things.

First, by your delight in the things of the world, and your griefe and sorrow for the losse of them after you have enjoyed them; for if you find that you are over-much affected about them, it is certaine that you love the world, and the things of the world: Intemperate and excessive griefe, and complaint for worldly losses and crosses, is a sure argument and evidence that you love the world.

Whereas, when you love the Lord, you will bee indifferent in those things; if a worldly losse befall you, you will grieve as if you grieved not; if any worldly advantage happeneth, you will enjoy it as if you enjoyed it not: A man will bee thus affected, If I have God sure, I reckon him only my portion, all other things are by accident, hee onely is essentiall to my happinesse.

Wee doe not denie that a man may grieve upon such occasions, but is a lighter a kind of griefe; and therefore it is expressed well by the former phrase, *As if hee grieved not*: Hee knoweth all this while the maine is sure, and so long his heart is stedfast with him. but when a man shall fall into excessive griefe when the affection shall bee exceedingly stirred about worldly things, it is a signe that you reckon not G O D, and the assurance of his favour to be the maine thing in your happinesse: you should be affected to the World with a remisse affection

affection. Now when your affections are so much taken up about them, it is a signe you love the world and the things of the world. It is true, you may doe the things of the world, and enjoy them, and follow after them, but in a remisse manner; but when your affections are so much stirred about them, when you come to excessive love in the having them, and excessive grieve in losing them, it is signe that you love the world and the things of the world.

Secondly, you shall know it by this, when worldly things shall come into competition with those that belong to a good conscience, and the service of GOD; you shall find this one way whereby you may discern your love to the world. When Christ would make a tryall of the young man, whether hee loved the world or no, he puts him to it by this, *Goe (saith he) and sell all that thou hast, and come and follow mee, and thou shalt have treasure in heaven.* When it came in competition once whether hee were best to follow Christ, and sell all that he had, and that he must either forsake CHRIST, or forsake his riches; hee went away sorrowfull, and would not doe it. So we shall find in *Iohn 12. 42.* when the matter came there in to competition, that if they confessed Christ, they should bee cast out of the Synagogue; saith the Text, though they beleevved *They confessed him not, for they loved the praise of men more than the praise of God.* Their carriage there towards Christ, when their confitting of him came in competition with

2. When worldly things come in competition with a good conscience.

their applaue and honour among men; it was an argument that they *loved the world and the things of the world.*

You shall see in *Abrahams* case, when the LORD would put him to the tryall, and bids him *come from his kindred, and from his Fathers house, and from his countrey*; this in *Heb. 11.* is taken as an argument of his love; that when he was put to doe either the one or the other, he made his choice to obey the LORD, though it stood with the losse of his countrey and friends. So, I say, consider with your selves, and you shall find many cases wherein your conscience will dictate to you, this you must doe, this you ought to performe, this you ought not to doe. Perhaps it shall be said unto you againe, if you doe it, you shall lose such a friend, you shall lose such credit, you shall suffer such losse in your estate, you shall expose your selfe to such and such danger, you shall incurre such and such inconveniences to your selfe; consider what you doe in such a case: Many businesse fall out every day, wherein the like case is offered to you, many times you thinke it were best to doe so, and if it were not for the losse of something, or for the discredit, you would doe it. By this you may examine your hearts whether you love the world or no.

*3. By being
busie in them.*

Lastly, you shall know whether you love the world, or the things of the world, by your actions; for where your love is, there your tongue, and your hand will bee, and all your endeavours: Now trie your selves by this, Are you occupied

so

to about the world, and the things of it, that all your endeavours and all your actions are taken up about them? Some about matter of pleasure, in hunting and hawking, in gaming and sporting; your thoughts are there, and your speeches there; others againe in seeking wealth, and wordly greatnesse: Are you taken up about these? I say, the actions of a Man are a sure signe: for the Lord judgeth us by our actions; therefore wee may judge our selves by them. Consider in what element you live, if you bee so busied about worldly things that you are never well but when you are there, and as for heavenly things, you doe them but by the by, and when you are doing them you are wearie, this is an argument that you love the world, when a man shall turne the streame of his endeavour all that way, when hee shall turne all his projects, all his actions, all his labours into that. As when the body hath a wenne or a wolfe in it, all the nourishment is drawne to that, and in the meane time the body is leane and poore: so is it when a mans heart is taken up with the World, it eates up and devoures all the thoughts, all the intentions of the mind, all his care, and endeavour, and striving runnest this away; and *the hidden man of the heart*, in the meane time, is left starved and pined within. This is a signe that you love the World, this so much intending the things of the world: as Christ speakes, *The lusts of your Father will you doe*, *loh. 8.* What is the meaning of that? That is, looke to your actions, to your doings, to your executions

Simile.

and performances, and you shall find that they are according to the lusts of your Father the Divill, those actiones they did were a signe that they did affect those things that the Divell affected.

Object.

But you will object, the holiest man, he that is most regenerate, yet is inordinately affected to the world, is too ready to grieve, and to rejoyce inordinately, is too readie to faile when these things come in competition with G O D. Therefore how should we examine our own hearts by this?

Ans.

The Saints doe mind the world too much, but they allow not themselves in it.

I answer in a word, that it is true in the Saints, there is something in their hearts that doth all this that you have spoken: but it is not they that doe it: as the Apostle speakes, *It is not I, but sine that dwells in me.* Wee cannot deny but that there is flesh and worldly-mindednesse even in them; but yet this they doe, these worldly lusts and desires they are still checking them, and restraining them, and keeping them downe, so that though they bee there, yet they doe not *walke after the vanitie if their mindes*, they are not lost by it, but they are *led by the Spirit, that walke by the Spirit.* Indeed sometimes they fall, when they are transported with temptations, and through incogitancie, and infirmitie, yet their constant *walking is not after the vanitie of their mindes*, for that is proper to those that feare not G O D. Therefore know thus much (my bretheren) that though the Saints doe these things sometimes, yet their purpose, and their desire and care is to crosse and resist them as much as they can, that though they have these inordinate worldly

worldly desires in them, yet they are not Midwives to themselves to *bring forth fruit to the flesh*, they are not stewards, to provide for these before-hand, as it is in *Rom. 13. Put ye on the Lord Iesus, and take no care for the flesh, to make provision for it*: I say they are not stewards for their lusts, but they resist them, and strive against them. But to conclude this also, examine your selves by this rule, whether you love the world and the things of the world.

And if we take an examination of men by this, how few are there that love the LORD? Wee may truly say as the Apostle saith, *The love of God is not in them, for men seeke themselves, and their owne things, and not the things of Iesus Christ*. One followes this particular, another that, every man fitting and plotting a garment to himselfe composed of such vices as doe suite every mans humour. This is a signe that you love not the LORD, when you mind the World, and goe with the world, and let your whole body and soule follow it, with all the actions and all the strength and endeavour thereof. *The love of many shall waxe cold, because iniquitie shall abound*. What is the meaning of that? That is, because the men of the world, those that are in place, because they shall countenance iniquitie, because the streame of the times shall goe that way; for this cause *the love of many shall waxe cold*: that is, because they mind the world, whereas if they did not love the world, and the things of it, though iniquitie did abound, yet their love would waxe

hotter. When things are so that iniquitie abound, some will not take the paines, they love their ease, and contentment; others want courage to doe it, they are faint-hearted, and dare not adventure. Now whence doth this come, but from the love of the world? for no man is fearfull, but because there is something that he is in love with, and is loath to part with. If a man did not love the things of the world, he would have courage for the truth. This is therefore an argument that men doe love the world, and consequently the love of the Father is not in them.

5. *Trial.*
By a readinesse
to please him.

Let us come yet to another expostulation. In the fifth place therefore, if you love the LORD, you will find in your selves a readinesse to please him in all things, you will doe it naturally: As the Apostle speakes of *Timothy*, *I know no man like minded, who will naturally care for your matters*. So if you love the Lord aright, you will doe it with a naturall affection, you will love him naturally: For what is this love to the LORD, if it be right, but that which himselfe hath planted in us? Wee are *taught of him* to love him. It is like the naturall affection which Parents have to their Children; such a kind of affection will it bee: if you love the LORD, you will doe that which is good in his sight with a kind of naturalnesse and readinesse; you will be carried to the duties of his service, as the fire is carried upwards, and not as stones are carried upwards, with the force of another, but you will doe them readily and chearfully; you will

not

not doe good duties as being haled to them, and put on to doethem, but you will bee *zealous of good workes*, that is, you will have a burning desire in your hearts, longing after them, you shall not need to have them forced upon you, but you will bee forward to doe them, you will be affected to good workes as you are, out of selfe-love, to your owne businesse. You know when a man naturally loveth himselfe, when hee is to doe something that concernes his owne good, how solicitous hee is about it, and how provident, fore-casting how to bring it to passe, and if any rubbe bee in the way it troubleth him; if there be any faire passage, and likelihood of atchieving it; he rejoyceth. Now, if you love the Lord naturally and truely, you will goe about his businesse as you goe about your owne, if there bee any businesse to bee done. Magistrates in their place, Ministers in their place, and every man indeed shall find some businesse to doe wherein hee may bring glory to Gods name, and advantage to his cause. Consider now how you are stirred about it, doe you goe about his businesse, are you so industrious and laborious, doe you project it, doe you mind it as youre owne? you will not stand expostulating the matter, to say, must I doe it? and is it of necessitie? But if it bee a thing that tends to the advancing of the glory of GOD, you will doe it with all readinesse, you will not so much stand upon this, what wages shall I have? and what profit shall I gaine? But as a loving woman to her husband, shee is glad to doe any

thing for her husbands good, shee is satisfied with this, that shee hath an opportunitie to doe something: so it will bee with you, if your hearts bee rightly affected, you will doe things after this manner.

Quest.

You will say, how shall wee know this love? this is a nice and curious point to love the Lord thus naturally.

Answ.

Naturalnesse of love to the Lord is known by two things.
1. By our even carriage towards him.

You shall know it by these two things:

First by the evennesse of your carriage towards the Lord; for what a man doth naturally, hee doth with a kind of equalitie, with a kind of evennesse: so that, as we say, an uneven pulse is a signe of a deadly and dangerous distemper within: so I say, when you find an unevennesse in your carriage to the LORD; that you are off and on with him, that sometimes you doe a thing for him, and anon you will doe for your lusts: this is a signe that you love not naturally. Feined things are for the most part unequal: because when a man doth not doe a thing naturally, he cannot hold out; a man cannot dissemble so well, but at one time or other hee will discover himselfe; what a man doth naturally, and heartily, hee is like himselfe in it still. Therefore when there is such an unevennesse in your wayes, (some will be very forward in a good cause, now in a good moode, and then out of it againe) it is a signe you love not the Lord thus naturally, for then you will be even in your carriage toward him.

Adde to this the continuance of it, for if you love.

love the Lord with a naturall affection, you will hold out, and bee constant in it. The second and third ground went farre in their profession, but their inconstancie shewed that they loved not the Lord with a naturall love; this discontinuing is a signe that your love is not true: I beseech you examine your selves by these things whether you love the Lord; remember what I said the last day, doe you desire that your sinnes should bee utterly destroyed? doe you not dally with sinne? Would you not have some remainders within you? Nay, I will goe a step further with you, doe you not hate the Lord?

2. By a constant carriage.

You will say, God forbid wee should doe so, I hope we are not in that condition.

Object.

My brethren, first you must know, that there are many that doe hate the *L O R D*; *Rom. 1.* amongst others, those are reckoned up, *Haters of God*: Therefore it is certaine that there are many, and many of those that come to Church, many that thinke well of themselves, and that others thinke well of too, that yet are haters of the *L O R D*: You will say, how shall we know that?

Answer.

I will aske you but this (to bring this likewise into examination, and so to conclude) I say, examine your selves by this:

Quest.

Doe you not desire that there were no *G O D*? examine your hearts whether if this newes were brought that you might live at liberty, that you might doe what you would, that you might satisfie your lusts in all things, that there were no *G O D*

Answer.

Four signs of hatred of God.

1. If we desire that he were not.

to

so call you to account, to reward you according to your doings, whether it would not bee acceptable newes to many of you. Now it is certaine, if you would not have the Lord to be, you hate him; for whomsoever you would have taken out of the way, such a many you hate.

2. If we look
on him as a
Judge onely.

And besides this, consider whether you doe not looke upon the Lord as upon a Judge, whether you doe not all that you doe to him, as one that lookes upon a Judge: If you feare the Lord in this manner, it is certaine you hate him, for those whom you thus feare, you hate; and that you shall find in *1 John 4.* if you feare, saith hee, you love not; for *perfect love casts out feare*: when you looke upon God as upon a strict Judge, and that is it that puts you on to doe all that you doe, that is it that makes you keep a good conscience in secret (for this you may doe, and yet look upon God a Judge) to feare with this kind of feare is a signe you hate the Lord, for whom you feare, you hate.

3. When we
look on God
and his wayes,
as contrary to
us.

Besides this, Doe you not looke upon GOD and upon his wayes, as contrary to your hearts? that your hearts, and the wayes of GOD are in an opposition; your hearts, and sanctifying the Sabbath will not agree; the Lord would have your speeches to bee good and holy, hee would have you not onely abstaine from evill, but to hate it, to have your hearts rise up against it: Are not these Commandements contrary to you? Consider but that holinesse that is expressed in the booke of GOD, and that is expressed also in the lives of the

the Saints, who carry his Image stamped on them, and is there not a kind of contrariety betwene your wayes and theirs, betwene your hearts and them? there be, it is a certaine signe of hatred, for wheresoever there is contrariety, there is hatred. Examine your selves by this, and see whether you doe not hate the Lord.

And yet, to come to one more, if you *love pleasures more than God*, and wealth more than *G O D*, you hate *God*: For so you have it, *Math. 6. No man can serve two Masters, but either hee must hate the one and love the other, &c.* That is, when you love other things, though you think you doe not hate the *L O R D*, yet I say, in that you love pleasures, and love the world, and the things of the world, in that you love your lusts, and the objects of them, in doing this, you hate the Lord. Now if this be your case, if upon these expostulations that I have propounded, if upon these rules of examining your selves, you find that you doe not love the Lord, if this be your condition, (as it is your wisdom to deale strictly with your selves; for hence it is, brethren, that the soules of men perish, because they will not see and search into their estates, they will not come to this examination of themselves, it is a painfull thing to them, men are backward to examine themselves in private; what is the meaning of that Phrase in the Psalm, *Examine your selves upon your beds*, but because examination should bee when a man is most retired?) I say, if you find it to be so, as it is the case of many, then
it

4. When we
love pleasure
more than God

it should open a window to you, to see what you have deserved at the Lords hands, how just it were that the Lord should cast you off: For when you are enemies to the Lord, can you think much at it? My brethren, what a condition is that man in, that hath the great God of heaven and earth to bee his enemy?

And besides this, have you not reason to justifie G O D in his just judgements upon others, when you shall see G O D sharply plaguing them? It may seeme to you that it is a hard thing that men should be so punished; but when we consider that they are haters of G O D, that they are enemies to him, you may justifie G O D in that he doth.

But, to conclude, you ought to humble your selves, if upon these tryals you find your selves to be lovers of the world, and not lovers of God. And you that are young and put off repentance, it should move you to come in betimes: For if this be required of you to love the Lord, and you shall not bee exempted from death when it comes, though you bee never so able, and never so strong and lusty; what condition doe you thinke you will bee in, if you die enemies to G O D, and haters of him, as you needs must bee, if you love him not? And if you thinke you have time enough hereafter to settle your affections; Consider, is it in your owne power, though you have warning before death, to have this affection of love? You may doe many good duties, you may be sorry and repent for your sinnes; but though you doe this, and a thousand times more,

more, yet if you have not this love wrought in you by GOD, if it come not from heaven, if it be not the fruit of his owne Spirit, all your repentance, and all your forsaking of sinne, all your doing of duties, the change of your courtes is nothing, the Lord regards it not, unlesse you have this naturalnesse of love. I have stood therefore the longer upon it, and upon this part concerning examination, because it is a matter of great moment. Wee should have come to the next part concerning exhortation, which wee would not dis-joyne, because it is very usefull and profitable; but we cannot doe it now, but reserve it for the after-noon.

* *
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F I N I S.

THE



OF
LOVE.

The sixth Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



AND before we leave this point, one thing I must adde. For what reason doe we put upon this disposition, upon this examination, whether the love of GOD be in your hearts or no? The reason is not that you should be discouraged, that you should be put off from comming to God, that you should be grieved with the sight of the want of your love, but the end of it is to stirre you up to get it if you want it. You know, wee have formerly delivered some meanes of getting it, onely there is one which wee will

will comend unto you which we gave a little touch
* on, but could not handle it, and it consists of these
three branches. If you would love the LORD;

First, you must know him, for otherwise you cannot love him. As it is in naturall love that is bred between man and man, you say love ariseth from sight, they must see before they can love, so you must know the LORD, there must bee a sight of GOD by faith, before you can love him. And every man that sees him and knowes him as hee is, will love him, hee cannot chuse, for that is the Lords worke to all the Saines. *Jerem. 31. You shall be taught of mee, and you shall know mee from the greatest to the least.* It may be in some manner they knew GOD before, but although a man have never so exact knowledge of him, yet till hee bee a regenerate man, hee never knowes him indeed, it is another kind of knowledge that hee hath, when a man is regenerate; when God teaches him to know him, hee lookes on GOD with another eye, every thing is presented to him after another manner, he sees now another beautie in GOD than ever he saw before, he sees another excellencie in him: for that knowledge hee had of him before bred not love. But when a man is eare within the covenant, the LORD will teach him such a knowledge of himselfe, as will worke the love of him. Such a knowledge you must have of the LORD, and you may helpe yourselves to love him by reasoning, if ever you saw any excellencie in any man, or in any creature, it did help

* Pag. 108.
The last helpe
of the love of
God consisting
of three bran-
ches.

1. The know-
ledge of God.

helpe you to love that creature. Thinke with your selves, there is more in God that made that creature; *Hee that made the eye, shall he not see?* So he that wrought that excellencie, shall not he have it in himselfe in a greater measure? Besides you may consider how the Lord hath described himselfe, that he is *most wise, most mercifull, and full of kinnesse, and gentlenesse, and abundant in truth*, as you know that description in *Exod. 34.*

Goe through all the vertues, and excellencies that are amiable, if you looke in the Scripture, you shall find them to be in the Lord. This serious consideration will helpe you to increase your knowledge of the Lord, and by consequent your love of him. So that, if you would come to love a man, what is it that causeth you to love him, but because by his speech, and by his carriage and behaviour, you come to have such an apprehension of his disposition, hee hath a mind thus framed, thus qualified, thus beautified? When you conceive such an *Idea* of him, you love him. So, when you apprehend the Lord aright, when you observe him as he is described in his Word, when you observe his doings, when you consider his workes, and learne from all these together a right apprehension of him; I say, when you have such an *Idea* of him, such an opinion of him, then the will followes the understanding, and the affections then follow, then you come to love him, and to delight in him. Therefore learne to know the LORD by his former carriage towards your selves, how kind hee
hath

hath been, how exceeding patient, how exceeding ready to forgive, how much kindnesse he hath shewed; how he hath in mercy remembered you, though you have forgotten him; how you have recompensed him evill for good, yet hee hath not broken off the course of his mercy towards you. Consider his dealing with you, and learne by this, to know the LORD, and this will be a meanes to encrease in you the love of the Lord.

This is not all, there is another thing, which is the second branch that I told you of; that is, to looke upon GOD as one suitable to you, and to your disposition. For if you should find never so much excellency in him, if hee be not agreeable to you, you love him not. A woman may see a man that shee thinkes is very excellent in many respects, yet he is not a fit husband for her. It is the suitability and agreeableness betweene GOD and our owne condition, that causeth us to love him. Therefore when you put these two together, consider the Lords mercy, and see that, and looke on your selves as sinfull men needing that mercy; when you see the LORD exceeding powerfull, and looke on your selves as very weake, needing that power; when you looke on him as the Lord of life, and see your selves subject to death, and needing that life; when you see your own folly, and his wisdom, (goe through all in him, and then againe looke upon the contrary weakenesse in your selves) this is that which will make you apprehend God as one that is suitable, as one that is agreeable

2. A looking upon God as one suitable to us.

To a man sensible of his sins nothing is acceptable but Gods favour.

to you; and till you come to this, you shall never love him, and long after him, till the heart (namely) be thus framed, till a man is humbled, till hee comes to the sight of himselfe: for as you must know GOD, so you must know your selves before you can love him. I say, when a man comes to that, hee begins to looke on GOD as upon one agreeable to him: As, take a man who is touched with a sense of his sinnes, whose heart is broken, who hath an apprehension of GODS wrath, and of his owne unworthinesse, such a man now will bee satisfied with nothing in the world but the assurance of Gods love and his favour. As you see in naturall things, let a man bee very wearie, the daintiest meat in the world, whatsoever you give him, will not helpe him, but he must have that which is fit for that particular defect, nothing will helpe him but rest. Againe let a man bee hungry, and faint for want of meat; all the musick, the best aire, or whatsoever you can give him will doe him no good, it must be meat that must helpe him. If a man have a disease, it is not sleepe, it is not meat and drink, it must bee a medicine that is fit for his disease. So it is with the heart of man, when his heart is so broken, so humbled and touched with the sense of his sinnes, that he longs after nothing but remission, nothing but the assurance of Gods favour, the assurance of his love and kindnesse, nothing will satisfie him but that: it is so in naturall effects, and so it is in the soule; when the heart of a man is so fashioned that it lookes upon God

God as one agreeable to him, and there is nothing else suitable but onely the Lord, and his favour, and his love that is required, to breed this love in you towards him. What is the reason else, that it is said, *Hosea. 5. ult. When they are afflicted they will seeke mee diligently?* But because afflictions teach a man to know himselfe, it teacheth him to know his owne weaknesse, to see his owne sinne, his owne impotencie, his owne unworthinesse; and when hee hath done this, then hee lookes upon G O D as one who onely is fit for him, as one who is onely able to helpe him. Affliction doth but discover what was there before : For man is a weake and impotent creature; made for the L O R D, he is nothing without the L O R D, it is the conjunction with G O D that makes him up, onely he knowes not this, hee understands not this. Therefore when G O D opens a mans eyes, either by the immediate worke of his Spirit, to teach him to know himselfe, or by affliction, then hee comes to seeke after the Lord; When they are afflicted, they will seeke mee diligently. If thou shouldest have such an offer as was made to those, *Act. 2. S. Peter* tells them there, they should have remission of sinnes, they should receive the gift of the holy Ghost; if this had been offered to them before they knew themselves, before they had been humbled and *prieked at the heart*, as it is said they were, would they have regarded such an offer as this? No, they would not, although they had understood that offer never so well. So, I say, though you know his

Afflictions
teach a man to
know himself.

The knowledge
of God and of
our selves must
goe together.

A Christians
studie.

name; and his excellent attributes never so perfectly, yettill you come to know your selves too, you will never love him: you will never desire him, you will never long after him: for both these must goe together the knowledge of God and the knowledge of your selves, to teach you to love him. The knowledge of God, without the knowledge of your selves, is a fruitlesse speculation: And againe, the knowledge of your selves, and your owne misery, without knowledge of him and his mercy, is a miserable vexation. The knowledge of God, without the knowledge of your selves, is, as if a man should know a medicine, but should not know what defect it were fit to supply: And to know your selves and your owne case without him, is to have the disease discovered, and not to know how to helpe it. And therefore learne to know both God and your selves: If you will love him, then you must learne to Studie those two. Wee say, Schollers studie bookes, and Politicians studie men; but a Christian should studie GOD and himselfe, to learne to know God and himselfe better, by this meanes hee comes to know the Lord: as where-soever you find any love to the Lord expressed, you shall find these two going together, as *David* oft, *Psal. 18. and Psal. 116. I love the Lord &c.* Why? *For I was in distresse, I was in grieve, the grave overtooke mee, and I was compassed about with death, and cryed to the Lord, and hee healed mee, and set me at Liberty, hee is my fortresse, &c.* That is, when *David* saw himselfe to stand in need,

hee

hee saw his weaknesse and looked on God againe, as one that would helpe him, and heale him, as one that could set him at libertie; this caused him to say, I love the Lord dearly. So S. Paul, when hee saw these two, *I was a blasphemer, I was a persecutor*, and looked on Christ (who had been mercifull to him) with faith. This was that which caused S. Paul so to abound in love towards Christ. And so Mary, Luke 1. *My soule doth magnifie the Lord*. And why? For hee had respect to the low estate of his handmaid: I was poore and meane, and loe hee hath raised mee to a high degree. This suitablenesse, this knowledge of God and of our selves, is that which breeds in us a love of him. But is this enough to know God and our selves? This is a faire step to beget in you this love of him; for as you heard before, love is an inclination of the heart to some good thing agreeable to us.

But yet you must have a third, or else this will not doe, that is, assurance of the LORDS love to you, for if you long after him never so much, if you thinke him worthy to be desired; on the other side, yet if for all this you are not perswaded of the Lords love to you, you cannot be affected towards him. Wee cannot love any man whom wee conceive to be ill affected to us: And therefore you shall see in the course of the Scriptures, love proceedes from faith, faith must beget love, that is, the assurance of GODS love must goe in. That is the third ingredient to make it up.

3. Assurance of the Lords love to us.

Object:

You will say to me, we doubt not of this, but if we be perswaded of Gods love, we shall love him; but how shall we come to this perswasion? how shall we assure our selves of this love?

Answ.

1. Such as are without.

Those to whom I should speake now, are of two sorts; either such as are out of the Covenant, or such as are already within it. For you that are without, to you I say, you may (if you will consider it) come to the assurance of his love towards you.

Meanes whereby men may be assured of Gods love to them.
1. God the Father offers his love.

2. So doth God the Sonne.

For first, the LORD hath made known his owne willingnesse to take you to marriage. There are but two that are to give their consent, the Father to give his Sonne, and the Sonne to give his owne consent. The father, you know, hath given his consent, *1/ay 9, 6. A son is given: Hee so loved the World, that hee gave his Sonne.* Therefore certainly you have your Fathers consent, hee hath given Christ, as a father gives his Sonne in marriage) But now whether wee have the Sons consent or not of that wee make question; saith the Apostle, *He loved us, and gave himselfe to us, and for us;* Yea, he not onely gives his consent, for his part, but he hath purchased his Wife with his owne blood. And therefore you cannot doubt but that hee is willing to marry with you, to take you, and to receive you if you will come in. Why then, what is required now? Nothing at all but thy consent: if thou give thy consent to the LORD, thou needest not to question his favour; thou mayest assure thy selfe of his unchangeable love in Iesus Christ; for hee hath revealed

revealed it on his part, in his Word, you have his sure Word for that, *Heaven and Earth shall passe*, rather than that Word. This is the sound consolation that will not faile you, when you come to examination, and thinke with your selves, upon what ground am I assured of Gods affection towards me, that he loves me? I have his Word for it, hee hath said it, and he cannot recall it; yea, hee hath added his oath, that by two immutable witnesses you might have strong consolation; that is, you might have the greatest degree of assurance that can bee. Why, now, why doest not thou give thy consent? Why doest thou no more rest on it? You will say, alas I am willing to give my consent, if that would doe it.

But first, I am not fit to marrie the Lord, I am not prepared for such a match as that is, my heart is too bad, and my life hath been too sinfull to thinke of such preferment and advancement.

Take thou no care for that, the Lord knew thy unfitnessse, when he made that promise to thee, when he gave his Son, and the Son gave himselfe to thee, he was well enough acquainted with thee and with thy nature, he had an intencion to marry a Blackmore, he justified the wicked, hee knowes thou art so, and yet he will doe it, he will put a fraireffe, hee will put a beauty upon thee, when thou art his wife; therefore let not that hinder, thy unfitnessse.

You will say againe, it may belong to such and such, it doth not belong to me; my case is such, I have provoked him in this manner, my finnes are of such a nature.

Object.

Answer.
Unfitnessse
discourage us
from taking
Christ.

Ans.
No finnes ex-
clude from
Christ.

This shall not shut thee out neither. For why shouldest thou make exceptions where the Lord makes none? *Goe preach the Gospell to every creature under heaven.* What is the meaning of that? That is, Goe tell every man, without exception, whatsoever his finnes bee, whatsoever his rebellions bee, goe tell him these glad tidings, that is, to preach the Gospell to him, that if hee will come in, I will accept him, he shall be saved, his finnes shall be forgiven him, if he doe no more, but come in and take me, and receive me. Therefore to conclude this, doubt not thou that that shall be a hinderance on Gods part. And for thy owne part, there is no more required of thee but sinceritie, that thou take him, sincerely resolving with thy selfe, I will serve him for the future, I will be contented to bee divorced from all my former loves, from all the finnes that I have delighted in before, I am willing now to take him, and to serve him, and to love him, and to give my selfe wholly to him? I say, this sincerity of resolution is enough, there can bee no hinderance if this be found in thee. Therefore doe not thinke with thy selfe, I want sorrow for my finnes, such a degree of sorrow, my heart is not broken enough, and therefore I am not fit: for thou must know thus much that the promise is made to the comming, and not to the preparations. If thou canst come and take the Lord, it is enough, if a man have so much sorrow, so much heart-breaking as brings him home to CHRIST, as makes him willing to match with the LORD; if he have that wrought

wrought in him, he need not doubt of the other.

But now I come to the other; those that are already within the Covenant; to you I say, you may much more easily and fully come to this assurance, because yee have the fruits of the Spirit in you, which are the scales of his love; you have cause to trust perfectly through the grace that is revealed in JESUS CHRIST: you know that exhortation, *Trust perfectly to the grace revealed, &c.* that is, in the free offer to every man by CHRIST; Trust not in that by halves, remissely, and imperfectly, and weakly; but trust perfectly; be confident in that, that the LORD will thus receive you, trust perfectly in the grace revealed.

But you will say, I commit many sinnes from day to day, I am negligent in many duties, I find much unevennesse in my life, many distempers in my affections, &c.

What if you find all this in your selves? Yet so long as your hearts are sincere, you must know this, that every breach, every offence doth not break the band of Wedlock between the LORD and you, you must not think there is a breach of covenant between God and you upon every sinne that is committed, but know that the Covenant holds good, till you come to choose another Husband; the Lord continues your Husband still. Therefore when thou art married to the Lord, it is not for thee to thinke then of questioning the match, but studie to please thy Husband, and to doe thy duty. You know there may be many offences, and

2. Such as are within the covenant.

Object.

Answer.

Daily infirmities breake not the covenant.

and many slight breaches between a Man and his Wife, but the bond holds good, there is no Bill of divorcement, except it be in case of Adulterie, that she chuse another Husband: so thinke, in such a case, the bond is not taken upon every offence, and every sinne that is committed. Learn to know this for thy comfort, for it is a great matter to have this assurance full.

Ans. 2.
Weake graces
must not be ac-
counted none.

And besides, consider this, thinke not with thy selfe, because I have not attained such a degree of holinesse as another hath, therefore I have none at all, that is an evill reason, that discourageth the Saints, discourageth many times those that should bee encouraged, that are already within the Covenant; hee lookes on another, and sees hee cannot reach him, he propounds to himselfe such a measure of grace, and of holinesse, and of mortification of his lusts, and hee cannot come neere it; and hee thinkes, because I cannot doe this, I have no sinceritie in me. Not so, there are degrees; when a Man is within the doore, hee may goe further and further, and though all may be within, yet one may be further in than another.

Ans. 3.
The Lord is
faithfull,
though we fail.

Besides all this, know that the LORD is faithfull, hee cannot denie himselfe, though thou faile on thy part: yet he continues the same, and reneweth his mercie to thee, as thou renewest thy Repentance. But, to conclude this, if you would love the Lord, labour to doe these three things:

Labour to know him more.

Labour to know your selves more, that so
your

you may long after him as after one that you need.

And thirdly, labour to get this assurance, for it is this assurance that breeds the Love, that seales it up. When a man shall looke on GOD as one who may hate him for any thing hee knowes, who may bee an enemy to him one day, hee can never love him heartily. When a man hath no ground to set his foot on, hee will doe it tenderly and warily: but when hee lookes upon GOD as one whome hee may trust, whose love he is sure of that hee builds on that as a Rocke; this is that which makes his heart perfect to him, when hee can say, as *Paul*, *I know whom I have trusted*: If a man have never so much excellencie in him, if you conceive him to bee hollow hearted to you, your affections are not perfect towards him: So is it, if you looke on God as one that may bee your enemy. As wee say, friendship with Princes, it is like that familiaritie that those men have with Lyons that keepe them. A Lyon, you know, will suffer a Manto play with him as long as hee lists, and when hee lists hee will rise and devoure him, and rend him in pieces: so I say, the love of a Prince may bee: and the love of men may bee: but the love of the Lord is not such, when hee loves, hee loves perfectly. It is true, he hath the strength of a Lyon, hee is able to doe it, you are weake creatures subject to him, but hee hath that constancie him, that when he loves once it is alwayes perfect, and unchangeable. Let all these bee well considered and wrought on your hearts.

Friendship
with great
men, what.

Exhortation
to love Christ.

hearts, and it will bee a meanes to beget this love in you: even as fire begets fire, so will this beget love in your hearts towards him againe. So much for this.

The second point, which I intend to handle at this time, is this; another confectary, another use we are to draw from this Doctrine, *Hee that loves not, is not in Christ.*

The next use is to exhort you to come in, if it be a thing of that moment, now our businesse is to exhort to love the Lord Iesus. And is there not much reason to move you to it? If you had this love in your hearts, would it not bee a ground of much comfort to you? For if you were able to believe in Iesus Christ, and love him, you should have your salvation sure; if once you could find this disposition in your selves; as it must be in you, if ever you be saved; that your hearts long after him; still you are growing towards him, hanging that way, as a stone to the Center, as the Iron to the Loadstone: there is such a lingring after him, the heart makes towards him, and will have no denyall; but, as the Woman of Canaan, it breakes through all impediments, no barre can keepe it from him: as those that love, they are not easily put off, but are importunate till they have obtained reciprocall affections of the party beloved.

I say, if thou find this disposition in thy heart, it is the greatest consolation that thou canst have in this world: for if this bee thy case, thou maiest boldly looke that *the gates of Hell shall not prevaile against*

against thee : and if thou love the Lord in this manner, Heaven and Earth shall passe rather then thy salvation shall be hindred : it is impossible, because then thou hast a good ground of hope, and *hope will make thee not ashamed* : but be assured that God is thine, and all that he can doe, and all that is his is thine ; as *Saul* tels us, his power and his wisdom and all is thine : *He is a Sunne and a shield* to thee ; thou shalt want nothing that is good, nothing that is evill shall hurt thee ; the L O R D brings all with him : this is your case if you love him, this is your consolation, this is that which may inflame your hearts with a desire of this affection. For, know this, that there is scarcely any thing else that wee can instance in, but an hypocrite may goe cheeke by jowle with a good Christian in that ; he may do all outward duties, he may abstaine from sinnes, there may be a great change in him ; (you know how farre the third ground went, and those, *Heb. 6.*) but this they cannot counterfeit, *to love the Lord*. Therefore, if thou find that thou love the Lord, thou hast this consolation, that thou art now sure, and indeed thou art never till then sure. And as reason differenceth a Man from a beast, so Love makes the great difference between a Christian and another. Indeed we say it is Faith, but you know that faith is differenced by love, that is, such a Faith that breeds love, and so love is it that breeds that great consolation : And therefore this is thy comfort, if thou canst once bring thy heart to love the L O R D, hee will beare with any thing, hee will

An Hypocrite
can counter-
feit duties, but
not love.

When we love
God, he bea-
reth with many
infirmities.

Motives to
love.
1. It sets a price
on all we doe.

will beare with many infirmities; as, you know, he did with *David* when he saw that he loved him. *David* had many great infirmities, as we see in the whole story, the whole relation of his life, yet because he loved the Lord, the Lord passed by all, and in the end he gave him this testimonie, that he was a *Man after his own heart*. So I say, love the LORD once, and he will beare with much in thee. On the other side, if thou doe not love him, doe what thou wilt, the Lord accepts it not. As we see in the case of *Amaziah*; it is said that *Amaziah* walked in all the wayes of his father *David*, and of the good Kings, he did as much as they, he was as great an enemy to Idolatrie, he did all the duties of Religion, onely this was wanting, he did it not with an upright heart, that is, he did it not out of love, and therefore the Lord regarded it not. And therefore let this move you to get this affection; there is much, if I could stand to presse it, that might inflame your hearts with a desire of it: onely it is this love that sets a price on all that you doe, that makes all that you doe currant. As this stampe is set on your actions more or lesse, so they are more or lesse acceptable. This was that which set a price on the widowes mite, that set a price on a cup of cold water: this set a price on *Abels* offering, and made it more acceptable than his brothers. The meanest service when it hath this stampe on it, is currant and good in Gods sight, he accepts it: againe, the greatest performance without it, is nothing. And if thou give thy body to be burned, if thou suffer

suffer Martyrdome, if thou give all thy goods to the poor, doe what thou wilt without love, it is nothing, thy labour is lost: this love sets a price on all thou dost.

Besides this, consider, this is that that must stirre you up above all other arguments, that if thou love the Lord, thou shalt be no loser by it: in all other love a Man seemes to be a loser; for when you love another, (as you know it is no love except it be fruitfull and active,) when you bestow on another your time, and your paines, and your Money, you know you have so much the lesse your selfe. And therefore it is that men are so full of selfe-love, because that ingrosseth all, a Man in that keepes all to himself; but when he comes to love another, he parts with something of his own. And hence it is that men are so backward to love, in truth and in good earnest. They love in shew and in complement, that is easie, but to love in deed is difficult, because it takes somewhat from them. But in loving the Lord, it is not so, there is a difference betweene that and other loves: when you give the Lord your hearts, and bestow them on him, he will give you them every jot again, and reserve not any for himselfe. You will ask mee, what is the meaning of this? My meaning is this, whatsoever you bestow on the L O R D, all the love that you give to him, it reflects, and redounds to your advantage, you gaine by it all: as we see, *I sa. 48-17. I am the Lord that teacheth thee to profit; for if thou keep my Com-*

We lose not by this love.

mande-

Difference between our service to God and service to men.

mandements, thy reward, thy prosperitie shall be as a flood, and thy rejoycing as the waves of the Sea. Marke it well, as if he should say to them, When I command you to serve mee, and to love me with all your soule, and with all your strength, know, that all this is for your own profit, it shall all redound to you. For, if you keepe my Commandements, your prosperitie shall be as a flood, that is, it shall runne over the bankes, it shall be so large, and so great; and your righteousnesse, that is, the reward of your righteousnesse, as the waves of the Sea; that is, one reward should follow upon the neck of another, as one billow followes upon the neck of another. This should be your case, saith he, if you love me and keep my Commandements, and serve me. And therefore, saith he, when I require your love and your service, herein there is a difference between that, and that which any man requires at your hands. All this is for your owne profit, it redounds to your selves, your selves fare the better for it. As it is said of the Sabbath, so I may say of this Commandement, and all the rest, It was made for Man, and not Man for this; that is, for the profit of Man, for the advancement of Man, thy loving the L O R D is for thy advantage, thou gainest by it: as it is, *Deut. 5. 29. Oh, saith he, that there were a heart in this people, to love me, and to feare me, as they have promised; then it should goe well with them, and their children after them.* Not that I might be a gainer, and you losse, but that it might goe well with you and your children.

children for ever. So if you love the Lord, when you think with your selves, I shall be a loser by it, I am perswaded that I shall lose much liberty, and much contentment and delight, I shall lose the giving satisfaction to many of my desires and lusts. No, thou shalt lose none of this, though a man seeme to lose this when he gives his heart to the Lord, but thou gainest all this; that is, the Lord gives thee thy heart againe, and gives thee leave to dispose of it, he gives thee leave to love thy friends, to love thy Wife and Children, and even to love thy recreations: he gives thee leave to dispense and to distribute thy heart to this or thar, as long as thou dost it lawfully, onely thou must doe it as his command.

Yea, when we give our hearts to the Lord, he gives us not them againe onely, but he gives them much better than he received them, new painted, new beautified and new furnished, he gives them in a farre better condixion. There is no man that loseth by giving his heart to the Lord, but he gives it him againe much better. As we say of vapours that arise out of the Earth, the Heavens return them againe in pure water, much better than they received them; so will the Lord: if thy heart ascend to him, thy impure, thy sinfull heart, the Lord will give it thee better. As we say of Earth, when the Earth receives the Sea-water, and puddle-water, it gives it better than it received it, in the Springs and Fountaines; for it straines the water and purifies it, that whereas when it came into the bowe's of the Earth, it was muddy, salt, and brinish, it returnes pure, & cleane, and fresh as you know

When we give our hearts to God, he gives them to us againe better.

Simile.

Simile.

He that gives
his heart to
God, hath as
much liberty
as he that fol-
loweth his
lusts.

the waters of the Springs and Fountaines are: so the Lord doth with us. If thou wouldest give thy hearts desire, thy affections to him, thou shouldest have all againe, onely with this difference, thy affections should be more pure, thy thoughts, all the faculties of thy Soule should be renewed, and cleansed, and beautified, he would restore them better to thee, but yet thou shouldest have them, let it be thy comfort. So that here is all the difference, take a man now that loves himselfe, and that thinkes with himselfe, Well, say what you will, I will go mine own wayes, I will provide for mine own contentment in this life, I know not what I shall have after, I will look to mine own profit, I say, compare this man with another, that resolves thus with himselfe, Well, from hence I will deny my selfe, and crosse my self, and will seek no more mine own contentment, nor to satisfie mine owne desires and lusts, but I will give my heart wholly to the *Lord*. The question now is, which of these are gainers? I say, the latter hath as much liberty and as much power of his own heart, hee shall have as much use of all that is within him, as the other hath, that takes it to himselfe: all the difference is, the one is an unjust owner, the second, the Lord hath made the steward of his own heart. So that the Lord hath thy heart, and yet it is thine owne heart, thou maist dispose of it as a Steward under thy Master, thou hast it as before, onely now thou doest it by his appointment, before it was at thine owne. Let all this therefore stirre you up to love the Lord.

object.

You will say, indeed this is enough to perswade us
to

to come in to love the Lord, and we are contented to doe so; the answer we have from most men. But now, what kind of love shall we have at their hands?

My brethren, we must adde this for a conclusion, that it is not every kind of love that the Lord accepts: but your love must have these conditions in it, I will briefly name some of them, and so conclude.

First, you must love him *with all your hearts, & with all your soul*, you know, this is every where required in the Scriptures. That is, the Lord will have the whole streame of your affections, and desires and intentions; and your indeavours to runne to him, there must not a rivulet runne out of it, it must not bee drained away, but the whole streame must all be bestowed upon him, there must be no division there; you must not here say as he saith, my Countrey, & my my Father, my Children and my Friends have a part in my love, but the Lord must have all, and there is good reason for it, because he bestowed all on you. It is in this love, as it is in marriage, in that there is no corrivall admitted, but there must be all in all; for the Husband must bestow himself wholly on his Wife, and the wife on the Husband: so if you love the Lord, if the match be made between you, there is all in that equality; if the Lord bestow all on you, and you bestow but half on him, there is no equality, but unevennesse. But when you bestow all on him, when you love him with all your heart, and with all your soule, that makes the match between you.

You will say, the Lord doth not bestow himselfe wholly on me, he bestowes himself on many others,

Ans.

5. Requisites in the love of God.

1. It must be with all the heart.

Why God must have all our love.

Object.

on many thousands besides me, and why should not I bestow my selfe on another?

Answ.

I answer, it is not so, the Lord bestowes himselfe wholly on thee, *Hos. 3. 3.* it is a borrowed speech, I will be to thee alone, and I will have thee to be so to me; so the Lord saith to every man, I will be alone to thee, and thou shalt be alone to me. *I am my beloveds,*

Quest.

Answer.

God is to us alone, how.

and my beloved is mine. This is the match that must be between you. And when you say the Lord is not wholly yours, I say, he is, though he bestow himselfe on many thousands besides. You will aske, how can that be? I say, that may be by reason of his infiniteness; for that which is infinite hath not parts, and therefore he bestowes himselfe not partly on one, and partly on another, but he bestows all upon every one, for he is infinite and hath no parts. To expresse my selfe by a similitude, a point hath no parts, it is one indivisible, let a thousand lines come to one point, every one hath the whole, and yet there is but one that answers all, because it is indivisible, and every one hath all: So is it with the Lord, though there be many thousands that God loves, yet every one hath the Lord wholly, he is to them alone, and expects thee to be to him alone, to bestow thy selfe wholly on him; thereupon all those words are put in, *Thou shalt love the Lord with al thy mind, with al thy heart, with al thy soule.* The meaning is this, whē al that is in a man is set on work to serve the Lord, whē he looks to the Lord, whē he inclines towards the Lord, that is, when the mind is set on worke to thinke on him, to remember his glorious workes, to have a right knowledge and opinion of

Simile.

him:

him: Again, when the memory is set on worke to remember him, and not to forget his benefits, his statutes and his ordinances, and so the rest of his faculties. And therefore if we love the Lord, wee will not doe this with our selves, to thinke I love him, and yet I will suffer my mind in the meane time, to be exercised in contemplating of fornication; nor to thinke I love the Lord, and yet will suffer my memory in the meane time, to be recollecting injuries, & breeding of them, and recalling my pleasant sinnes that are formerly past; that I should abhorre, thou canst not love him and doethis. Again, thou must not say I love him, and yet let thy affections runne after this & that, but thy whole heart must be bestowed on him: Thou must not thinke to love him, and to reserve thy affections for this or that particular thing that thou lovest inordinately, but must bestow all these on the Lord.

The second thing required in this love wherewith I wilend, is this, that *you love the Lord with all your might.* You will say, what is the meaning of that, to love the Lord with all my might, and with all my strength? For the understanding of this, you must know, that God hath given different might and different strength to men; as a rich man hath more might than another: for he can rule more, and sway more, and command more than a poore man can. Again, a Magistrate, he can reſtraine by his power, and encourage me by his authority; and win them, yea compell them by his example. Again, a learned man, that is of great parts, that is of a stronger wit than another, hee hath more might than another, he is able to doe more than a man

Love of God and contemplating of sine cannot stand together.

2. Requisite in love, it must be with all our might.

Object.

Answer.

What to love the Lord with all our might.

of weaker parts. Now to love the Lord with all our might, is to improve all the meanes we have, all the strength, all the abilitie that we have above others, to improve it so, that we may serve the Lord with it more than others, that even as thou exceedest any in these abilities, so thou must goe beyond them in serving the Lord: This is to love the Lord with all thy might, that is to love him so much more than a poore man, to bestow more on him, to doe more for him, as thy riches make thee more able, & more strong than another. For thee to love him now as another man doth, that hath lesse might, the Lord will not take this love at thy hands; but will say to thee as Land-lords say to their Tenants, when they bring them lesse rent then they should, lesse than his due, they will receive none; for they say, so much is due. The Lord will require this, that you love him with all your might. If thou be a rich man, if thou be a Magistrate, if thou be a man of such and such opportunities to serve the Lord, and doe but a little, he will not accept it at all: thou must love the Lord with all thy might, for God requires this at thy hands, hee leaves it not arbitrary. He saith, *To whom much is given, of him much shall be required.* He saith not, I leave it to him to doe more or lesse, but I require it, that is, I will exact it, according to the measure he hath received. Therefore cōsider with thy selfe, what meāes thou hast, what power God hath put into thy hāds, what ability thou hast more thā others. When you send a servant to market, you give him a greater price, you put more money into his hāds, so you expect he should bring more

Simile.

Simile.

more than another that hath a lesse price put into his hands: So the Lord doth with men, he sends men in to the world, as men are sent into the market, he gives a larger price to some, to some he gives five Talents, to some three, to some two, the Lord expects that they should bring home according to the price they have in their hands, that is according to the might, according to the strength & opportunity he hath given them. For you must know, the Lord observes an exact difference betweene man and man. It may be, thou livest under better meanes than another, thou hast had better education than another, thou hast more knowledge in the wayes of God than another, the Lord hath helped thee more by the inward suggestions of his spirit than another, he looks that thou shouldest bring forth more fruit than another. And so againe for all other abilities and advantages: the Lord expects at our hands that we love him with all our might, otherwise, saith he, you might have given my money to the exchangers, and they would have made use of it, Marke that in the Parable of the Talents: for a man will be ready to say, if I bestow some love on the Lord, why should he exact and require the utmost, why doth he require so much at my hands? Yes, saith he, if another had this might, if another had this strength & this opportunity that thou hast, he would have dō as the exchangers doe, he would have brought it in with profit; so if that abilitie were given to another, he would make use of it: And therefore think not much, if he require it at thy hands, for there is loss if he should not. Therefore know that the Lord re-

God is a loser
when we are
negligent.

*Simile.**Note.*

quires this at thy hands. It may be that thou art more composed, and more disposed then another, it is nothing for thee to abstaine from drinking, to abstaine from swearing, because thou art framed this way by naturall ingenuity, and naturall temper that God hath given thee, it is not that the Lord requires no more, but that thou live soberly, free from grosse sins : no, God looks for more, he requires of every mā according to his strength and ability. As, you know, a child may runne, and another man may walk, the Childe takes more paines, the man lesse ; if the reward were to be given according to the endeavour, the Childe should have it, though he that walkes come to the goale before him.

A man that is weake may not doe so much as another that is strong, and able to do ten times as much work as the other man that is weake; though thou do more work than he, this is not accepted, because he looks that every man should do his utmost, he requires that you should love him, and serve him, and set your selves to improve all your ability according to the might, according to the Talent, according to the price he hath distributed and measured to you.

F I N I S.

XX
XX

OF
LOVE.

The seventh Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



THE last thing that we entred upon was the cōditiōs that *God* requires in our love to him, wee went through two of them the last time, wee come now to that which remains.

Thirdly, you shall finde this to bee another condition in our love to the Lord, to love him *above all*, that is, incomparably above all: For, my brethren, wee may love many things in the World, wee may love our selves, wee are commanded to love our brethren as our selves; But this

3. Requieſte to
love him above
all. J

is

1. Else we love
him not as
God.

2. Else we
should not
love him con-
stantly.

Simile.

is peculiarly required to the love of God, if it be right in us, and such as the Lord expects at our hands, that we love him above all, for otherwise we doe not love him as God, we love him as a creature: for so we love him as God, and yet not to love him above all, is a contradiction.

Besides, if we should not reckon him as the chiefe good, and so prize him above all, some thing would offer it selfe one time or another to us, and draw our affections to it, and then wee should leave the Lord and take that: Therefore, I say, it is required that we love the Lord above all. For every kind of love is not sufficient: as we see it in other things; that love that will serve a servāt, or a common friend will not serve a wife, it is another kinde of love; that love will not serve for one, will not serve for another: a Paren, a King, and a master, as they have different relations, so they must be loved with different kinds of love. Now then consider what love it is that belongs to the Lord, he must have all, he must have a love that answers him: otherwise, if thou come with a little pittance of love, and say, Lord, I am willing to bestow this on thee, the Lord will refuse it; he will answ. I will take none of these things at your hands: Even as Land-lords doe with their Tenants, when they bring not all the Rent, they refuse it and reject it, because it is not that which they require and which is due. Even so the Lord deales with us, as he did with the young man of the Gospell, saith he, *Go and sell all that thou hast*: My brethren, it was not the act of selling, it was the affection that was required

quired. Therefore Christ did but try his affection by it, and it was performed by the wise Merchant that sold all, this the Lord requires that we should love him above all.

And there is good reason for it, for he is most excellent and most amiable of all.

Besides, I am sure he hath done for us more than all, as *S. Paul* speakes, *Was Paul crucified for you?* hath not Christ bought you, hath not he redeemed you, hath not he deserved more then all? and should he not therefore be loved above all.

Againe, is he not the uttermost end? are not all natures else subordinate? God as he is above all, so should we have a love answerable unto him.

But you will object, what, to love God above my selfe, how can I doe that?

Yes my brethren, and there is good reason for that too, because in so doing we provide best for our selves; it is not so with the creature, if you set your love upon it, if you love any creature above your selves, it may be the destruction of your selves. But the Lord can provide for you, and repaire you againe when the creature is destroyed for the Lords sake; when a man is a looser of any thing that he doth for the Lord he is a greater gainer by it; for it is the rule that God hath appointed the creature and the perfection of every creature is in comming neere to the rule. Now when the Lord hath appointed this, to love him above our selves, in so doing we cannot cause but provide best for our selves, because therein lies our excellency and perfection. This is therefore another

Why we must love the Lord above all.

Object.

Ans.

Why we must love God above our selves.

another property of this love, we must love God above all, above all riches, above all profits, above all honour and credit, above all learning and delight, above our selves & our lusts: therefore you shall find it in the phrase of Scripture how it runnes, those that love pleasures more than God, those that love the praise of men more than God, those that love wealth more than God, you see how they are excluded.

Not to love pleasures more than God, what.

You shall see what it is not to love the praise of men more than God, it is this, when they come together at some times in competition, as they will ever and anon, still to preferre God before them. As for example, the Lord hath commanded you to sanctifie the Sabbath to pray continually, the least thou canst doe, is to doe it Evening and Morning, and to doe it diligently. Now when thy profits and thy businesse, or thy ease shall come and thrust thee off from such a dutie, now they come together, and here they meet upon a narrow Bridge as it were; if thou shalt now preferre thy profits and thy businesse before the service of the Lord, thou art a lover of thy wealth more then of him. You may bring it to many such examples.

So againe, the Lord hath commanded to be diligent in your callings, to improve the time to the best advantage, for you shall give an account for it, it is one of the most precious Talents you have: Now, if pleasures, and sports, and recreations shall come in and allure you, and call you, to draw you away to spend time amisse, now they come in competition; if you doe this ordinarily, ye are lovers of pleasures more then lovers of God.

So

So againe, God hath commanded thee that thou shouldest not commit adultery, that thou shalt not kill, that thou shalt forbear to revenge, and the like : Now if any lust shall stand in opposition to such a command, if thou preferre this before it, thou art a lover of thy self, and of thy lusts before God.

In a word, go through any such thing, wherein God and thy lusts, thy pleasures or thy profits come in competition, when thou shalt in thy ordinary course be ready to preferre that before him, thou lovest that before him, thou lovest that before the Lord; and though thou think that thou lovest God, yet notwithstanding, know this, that that love is not sufficient, thou must love him above all.

And if you say, who is able to perform this? Who is it that doth not at some times preferre his pleasures and profits before the obedience to a command?

Quest.

I answer, it is a thing that hath been done and is done by all the Saints: Therefore if you look in *Deut. 30. 6.* saith the Lord, *I will circumcise thy heart, and the heart of thy seed, & thou shalt love me with all thy heart.* He speaks it there of a thing that is acted indeed, of a thing that is to be done by those that are regenerate. I will circumcise you, and then you shall doe it. And, my brethren, a man that hath the least measure of grace, if he be once in Christ, he loves God above all; that is, let a man be himselfe at any time, let not his lusts get the upper ground of him, as sometimes they doe when he is in passion and transported; indeed then feare may prevaile as it did with

Answer.

with *Peter*, and lusts may prevaile as they did with *David*: But the meaning is, let a man be himselfe in his ordinarie course, and still he preferres the Lord before any thing in all his actions.

Object.

You will say, this is a thing that no man can doe, to love God above all.

Answ.

Yes, my beloved, therefore you must understand it thus; that comparatively you may reach it; all those that are sanctified, doe love him above all: although there be many degrees of Love you cannot reach unto, yet you love him above all. Even as it is in Marriage, a man may love his Wife with such a degree of love as is meete for her, yet there may be a greater degree of love, continuance of time may increase that love upon further knowledge, &c. So we may love the Lord above all, and yet come short of that degree that we may have after longer communion, and greater familiarity. So much for this third condition, to love him above all.

4. Requisite to be rooted and grounded in love.

But yet this is not enough, we finde another condition required in this Love, in *Ephes. 3. 17. That yee be rooted and grounded in love*, that is, that as yee must not love the Lord by halves, so yee must not love him by fits and by starts, it must be a fixed love, a permanent love, you must be rooted and grounded in it, otherwise, as it is said of him that is unstable in the Faith as *Jam. 1. 12. He is as a wave of the sea tossed to & fro*, the same may be said of him that wavers in love, he is tossed to & fro, that is, sometimes he commeth with great purposes, with abundance of promises and resolutions, that seeme as
bigge

bigge as Mountaines, but stay a while, and they come to nothing, they vanish away. Suppose it were thy own case, that a man should come to thee, with an expression of as much love, as that there could be no more for a day or two, but presently afterward, hee is as strange as if hee had never seene thee, wouldest thou regard such a love as this? No surely, but as we use to doe with frantick men, though that they be sober for a while, yet we reckon them frantick, because they are more constantly frantick; such account doth the Lord make of such as doe love him by fits and by startes.

But you will say, who is there that is alwaies at the same stay? It is true my Brethren, I denie not, but that the best of the Saints have their love sometimes in the full Tide, and sometimes in the lowest ebbe; but you must know that there is a great deale of difference between these degrees, and that love that is as the morning dew and presently dried up againe, therefore you must alwayes remember, that this must be added to that which formerly hath beene spoken, that ye must rooted be and grounded in love.

You will say, how shall we doe that?

Remember but these two things: Labbour to be rooted and grounded in Faith, and then you shall be rooted and grounded in Love, as in that place I named before in *Ephes. 3. 17.* he prayeth that *Christ may dwell in their hearts by faith, that so being rooted and grounded in Love they may comprehend &c.* Let a man consider well upon what ground he hath perswaded him

Our love to
God not al-
wayes in the
same degrec.

How to be roo-
ted in love.
1. To be rooted
in faith.

himself of the Lords favour and love to him, let him not build upon a hollow sandy foundation, but let him build the assurance of his salvation upon a Rock, that is, let him examine his grounds to the bottome, let him search it well, let him consider all the objections that may be made against his assurance, and not give over till he be fully convinced, that the Lord his heart is perfect with him, and when he is thus rooted and grounded in faith, he will likewise be rooted and grounded in love.

2. Pitch our
love on his
person.

Again, remember to pitch your love upon the person, not to love him for by-respects, for other matters, but set your eye upon the very person of Christ, to behold him in his glory, in his pureness, in his attributes, in all his excellencies, and so to love him, for that will continue; for if you love the Lord because he deals well with you, because you have hope he will save you, because you have escaped such and such judgements through his providence; if any of these be the ground of your love, these are mutable; but if you love him for himself, because of that amiableness that is in him; for my brethren, he is the same, *there is no shadow of change in him*. Therefore if you love him thus, your love will be constant; this was the case of *Iob*, his love was right, he loved the very person of God, therefore he was willing to take good and evil at the hand of God, and yet his love remained sure. Take another man that hath not known God, that is not acquainted with him, it may be when the Lord hath brought him into prosperity, he will forget the Lord, as De-

was embraced the present world; the prosperity of such a man drawes him from God. Another man, when persecutions and tryalls come, he forsakes the Lord, because indeed he pitched not his love upon his person, therefore he loves him not constantly. But to goe on.

The next is that property ye shall find in *1 Thess.* 1.3. *Diligent love*: that is the Last which I will name to you. I say, it must be a diligent love wherewith you love the Lord, and not an idle and negligent love, not a love that is in shew only, but a love that is operative, for that God requires.

You will say, wherein should our love be diligent?

I answer, you must be diligent in preparing for the Lords comming, that you may receive the *King of glory*, that he may enter into your hearts, for there is a diligence of love in that; to doe as *Iohn Baptist* came to doe, to *prepare the way of the Lord*. What was that? to bring downe the mountaines, and to raise up the Valleys, that is, those high thoughts, those high lusts that stand in opposition against the Lord, that barre the doore against him, that will not let him enter into your hearts, bring downe those mountaines: againe, the valleis must be raised up, that God may come and dwell in your hearts; the diligence of love is shewed in opening to the Lord when he knockes, that when a thing shall be suggested to you, it is for the Lords advantage to embrace it, for it is the nature of true love, it enlargeth and wideneth the heart.

5. Requisite it must be diligent.

Wherein our love must be diligent.
1. In preparing for Christs coming.

2. In adorning
the Soule.

Againe, love is diligent in adorning it selfe, and beautifying the Soule for the approach of the Lover, such is this love that we speake of, it will make you make your selves new creatures: expresse your diligence therefore in labouring to adorne your hearts with graces, that the Lord may take a delight to dwell in you; be diligent also in cleansing your selves *from all pollution of flesh and spirit*, that when the Lord commeth, hee may finde no fluttish corner within you, for the Lord hateth these: As the *Israhelites* were to goe with a paddle, and cover every filthy thing, because saith the Text, *The Lord walketh among you*: So must we doe, keepe our hearts cleane if wee will have the Lord delight to dwell in us, we must be diligent to remove out of his sight whatsoever he hateth.

3. In keeping
his Commandments.

Lastly, wee must be diligent in keeping his commands, wilt thou say thou lovest God, and yet dost disobey him and rebell against him from day to day? The Lord careth for no such love, for indeed love cannot be otherwise judged of than in obeying: to say thou lovest him, and keepest not his commands, it is but a dead love, and a picture of love, it is not love indeed: it is, but as the Apostle saith, to doe it in word, and not in truth, for when you love him indeed, you doe the thing he would have you to doe: Therefore so much diligence in keeping his commands, so much love, he that doth most, loveth most. And so you see the conditions that are required in this love, what a kind of love it is that God will have at your hands, or else he will not take it of you.

Now

Now my brethren, there remains but one thing more, wherewith we will conclude this point, that is; now I have beene so large in shewing you what this love is, (wherein you cannot blame us if we presse you to it, because it is one of the greatest and most radicall vertues, Faith and Love, therefore we have beene the larger in describing it to you;) I say, now you have heard what it is, what remains but this, to shew you the great danger in not loving; And that we will make to be the last consecrariethat we will draw from this Doctrine.

I say, consider how dangerous a thing it is to neglect it, the Lord you see requires it upon pain of damnation, whatsoever you have, yet notwithstanding if you have not this love, you are not in Christ, and so you shall be excluded. Let no man thinke that this is exaction, that it is a hard thing that the Lord requires it with this exaction, for what is it that he requires? if he had required of you to offer sacrifice, as he did in the old Law, then the poore man might have objected, he had not wherewithall; if he had required us to fight battels, the weake man might have said he could not doe it, he was not able: but now young and old, rich and poore, all can love

Besides, if we consider who it is that requires this love, is not the great God of heaven and earth? Is it not the Sonne? If he had commanded thee the hardest thing in the world, if he had said, thou shalt cast thy selfe into the fire, thou shalt sacrifice Children to me; you are his creatures, and you must obey

God deals not hardly with us in requiring ¹ love, because,

¹ It is that which every one may give.
² He that requires this, might have required harder things.

him: But when he requires this onely at thy hands, to love him, is it not equall?

3. It is for our
own benefit.

Besides, when he requires this, it is for your benefit, for when you have given the Lord your hearts, the Lord gives you them again; even as the Earth, the water receives from the Sea, it returns it better back againe in Springs and Fountaines, and pure streames; So doth the Lord give you your hearts back againe, when you have bestowed them upon him, and withall hee gives you leave to bestow them upon other things, to love all things that you may and ought to love, which is good for you to love. Therefore the Lord may require it upon this penalty, for he askes but his owne, and what he hath deserved at thy hands, therefore it is a most reasonable and equall request. *For what doth the Lord thy God require of thee, saith Moses, but onely that you love the Lord your God?* So I say to you, what else doth the Lord God require of you?

The danger of
not loving the
Lord.

But againe, know this, that as it is a command full of equitie and reasonablenesse, so the danger is the greater if you doe it not; and what that is, I will shew you but by one place, *1 Cor. 16. 22. Cursed is he that loves not the Lord Iesus, yea let him be had in execration to the death.* That is the place I would have you to consider, that now when you have been acquainted with the whole doctrine of love, you might know the danger of not performing and doing of it; whosoever loves not the Lord Iesus, let him be *Anathema Maranatha*, he curseth him in two languages, to shew that it is a peremptory curse:

But

But what is that to be cursed ?

My Brethren, to be cursed is to be separated, to be set apart, or appointed unto evill, so that all that love not the Lord Jesus, they are men separated and set apart to evill, so that no man may meddle with them, no man may touch them to doe them good : as the Saints, and those that love the Lord, they are set apart that no man may touch them for hurt ; so it is here, when a man is cursed, the meaning is this, hee is set apart, secluded from all good things, that none are to meddle with him, he is set apart for evill, all things shall concur together to doe him hurt ; this is when the Lord curseth any man, and this is the case of every man that loves not the Lord Jesus.

Our businessse when we preach the Gospell, is but to offer the Lord Jesus to you, that is all that we have to doe ; and all that you have to doe that heare us, is to take Jesus Christ, to believe in him, to love him : Now saith the Lord, if ye will not doe this, if you will not love him, every such one let him be accursed. Now, when the Lord shall curse a man, as *Isaac* said, *I have blessed him, and he shall be blessed* : so whom the Lord curseth, he shall be cursed, and it is a tearfull thing if you consider and therefore wee will a little open it, & shew you wherein this curse consists.

Which I urge the more, because it is an usual thing among men, when they come to consider their sinnes in particular, wherewith they have provoked God to anger, they look upon this or that grosse sin, but this defect and omission of love they scarce put into the number of their sinnes. But that you may know now

To be cursed,
what.

The curse of
God in foure
things.

1. Separate
from grace.

what it is not to love him, you may consider by the greatnesse of the punishment; and that you see here is a curse: Now that you may know what this curse is; know that it consists in these foure things.

First, it consists in this, he shall be separated from grace and goodnesse, from holinesse; and this is the curse upon his soule in this respect, in regard of exclusion from grace, which is to the soule as an obstruction in the liver is to the body, as a thiefe in the candle is to the candle, which causeth it to wast and consume, and weare away; so it is in this curse, when God shall lay it upon the soule of any man, he shall not thrive in grace, his inward man shall not prosper at all, he shall be still in the wearing hand, & the Lord shall take away frō him that which he seems to have: when the Lord shal say to thee as to the fig-tree, *Never fruit grow more on thee*: that is a fearful curse, when the Lord shall curse and say to a man, though thou hast some leaves upon thee, there are some things that seem to be good in thee, yet because thou hast not love, never fruit shall grow upon thee more. What a curse is it think you, that shall make the soule of a man to wither, as the fig tree withered after the speech of *Christ*? that is, when every thing shall drive a man off from that which is good, and carry him on to destruction; whatsoever befalleth him in poverty, in prosperity, riches, and friends or enemies, every thing shall breed his hurt: hee shall have riches when hee is most ready to abuse them, he shall have adversity then, when it is worst for him to bee in adversity, that shall bee to him as the lopping of trees out of season:

season: he shall be as an unthrifty sonne, set him to a trade in the Citie, there he goes down the wind; put him to husbandry in the Countrey, that thrives not with him: such is the case of every one that loves not Christ: So my brethren, when Christ is preached to you, when you will not receive the doctrine, but refuse it, you see the dome here, saith the Apostle, let him be accursed: this causeth men to goe away from the Lord. *Because they receive not the love of the truth*, therefore he gives them up to beleeve lies; because that men receive not Christ in the love of the Gospell, he gives them up to a reprobate sense, from one degree to another, till there be no remedy. We see by experience, are there not many that are given up to the sinne of drinking, and idlenesse, and company-keeping, and others to other sinnes? you see many plod on in an old tracke of sin, some lying a long time in a dead sottish course, so as the most powerfull Ministry in the world will not stirre them, which is an evidence that the Lord hath cursed such, therefore the ministry can doe them no good. And this is the first curse upon men that love not the Lord Iesus.

But perhaps thou regardest not this curse, because thou regardest not grace and holinesse from which it sequestreth thee, but yet there is another branch of it, thou shalt be separated from the presence of the Lord, that is, from the joy, from the influence, from the protection of God; and this is a very fearefull curse. You know what it was to *Cain* in the fourth of *Genesis*, when the Lord had cursed

2. Separation
from the pre-
sence of God.

him, saith he, *I am bid from thy face*: that was the great curse that was laid upon him, of which he was most sensible, that he was separated from the presence of the Lord. And my brethren, this is no small thing, because *God is the God of all comfort*, and to be separated from his presence, is the worst thing that can befall us in this life.

It was *Sauls* case, when the Lord had once cast him off, he was separate from the presence of God, so that when he came to aske councell, the Lord would answer him no more, he would have no more to do with him: you know how fearefull and how bitter this was to Saul. On the other side, see how much *Moses* magnifies the presence of God. Lord saith he, *if thou goe not with us, carry us not hence*: as if the presence of God were the grearest comfort in the world, as indeed it is. This is onother thing whercin ye shall be cursed.

3. A curse on
the outward
estate.

Againe, there is yet another branch of it, ye shall not onely be separated from grace, and from the presence of the Lord, but there shall be a curse upon your outward estate. It is said of *Caine* in the same Chapter, *Thou shalt be cursed from the earth*: it may be many that heare of being cursed from grace, and of separation, from the presence of the Lord, are of that minde that they care not for it, that they regard it not: it may be you care not to be cursed from heaven; but to be cursed from the earth goes neere to you, and that is a thing which the most earthly-minded man in the world is sensible of. Now you must know, that whatsoever loves not the Lord Iesus shall
be

be cursed from the earth, that is, there shall be a curse upou you in all earthly things, in all things that belong to this present life whatsoever they are.

But you will say, we see it quite otherwise, we see such men as they, described to be men that abound in outward wealth, in outward blessings.

It may be so in outward shew, but yet there is a curse upon them notwithstanding. *Abimelech* had the Kingdome, yet there was a curse that never ceased till he was rooted out of the Kingdome: The *Israelites* had the Quales, but yet there was a curse with them: *Ahab* had the Vineyard, but it was a curse to him. So all these things that are of themselves blessings and mercies in their owne nature, yet if the Lord will mingle them with a curse; ye shall find no ease from them at all: and this is a thing that is well known by experience, if the hearts of men will speake what they know. This is the case of those that love not the Lord; *The earth shall not give her increase*, you shall not have that sound comfort, that sweetnesse, that influence of comfort from earthly blessings; though you have the creatures about you which naturally have blessings in them, yet they will not give downe that milk for your comfort, you shall not be satisfied with them; you shall see a constant emptinesse in them, they shall be to you as the shel without the kernell; and so much more you shall be miserable because ye shall find the least comfort in them, when you most expect it: the Lord meets thus with those that love him not in earthly blessings.

But last of all, there is one branch of this curse which

Object.

Answ.

A man may be cursed in outward things in midst of plenty

4. The eternall
curse at the
day of judg-
ment.

which exceeds all the rest, and that is the eternall curse that shall be upon men for ever: while ye live here in this life, there is a certaine shew, a certaine twilight of comfort that the Lord sometimes affords even to evill men; but then there shall be a perfect midnight, then the Sun of comfort shall set upon you altogether, and rise no more: in that day, saith the Apostle, it shall be *the day of the manifestation of the just wrath of God*: in that day when the Lord shall open the treasures of his wrath, those which have been so long time a gathering. While we live here, the clouds of Gods indignation are but a gathering, then they shall grow thicke and black, and fasten upon you to the uttermost, then all the great deeps shall be broken up, then the flood-gates of Gods judgments shall prevaile and over-flow you; that case shall be yours at that time, and this is a time which is to be considered by you now. In *Eccles. 1. 7. Remember the dayes of darkenesse, for they are many*. My brethren, eternitie is another thing than we consider it to be while we live in this world, In *Psal. 78. 38. The Lord called back his wrath, and stirred not up all his indignation*: but at that time the Lord shall stirre up all his wrath; ye doe here but sip of this cup, but then ye shall drinke up the dregs of it for ever. This shall be the cause of those that love not the Lord.

Men may be
cursed, though
the curse be
not executed.

But you will say, this is as farre off, and therefore the lesse terrible: it is not neere at hand.

Well, though this curse in which we have shewed these foure branches, be not presently executed, yet remember this, that when we preach the Gospell to
you,

you, as we doe from day to day, and are still offering you Christ, beseeching you to come in, and take him & love him, but yet you will not, know that there is a thunderbolt alwayes following this lightning: when *John* the *Baptist* came and preached the Gospell, he tels them presently of the curse that was to follow.

You doe not know the time when the Lord will execute this curse; *Cain* was cursed many yeares before he died: and so *Saul*, when the Lord had rejected him, and had made a separation between God and him, (for a curse is but a separation, when a man is cast aside and set apart for such a purpose, so *Saul* was set apart for evil) yet he reigned many yeares after, notwithstanding he was under the curse. So those that the Lord sware in his wrath they should not enter into his rest, there was a curse upon them, yet they lived many yeares in the wilderness: Therefore though the execution be not presently, and though thou be in prosperitie for the present, yet it is but *Cains* prosperity; though he had his life continued, yet the curse lay upon him notwithstanding: therefore I say, take heed of refusing and deferring, lest he sweare in his wrath that ye shall not enter into his rest: it is a dangerous thing to refuse the Lord Iesus, when he is offered the first, and second, thir dand fourth time, and still you will not come in. Take heed and remember that speech of the Apostle that we named to you, *Whosoever loveth not the Lord Iesus, let him be accursed.* When the Apostle looked upon the men to whom he had preached and written, You *Corinthians* to whom the Gospell hath been plentifully preached and made knowne,

knowne, those among you that have heard mee, and have been made acquainted with this doctrine of the freeness of Gods offering grace to you; if you will not take Christ in good earnest, if you will not love him, let such a man be accursed: and brethren, *S. Paul* was stirred up by the spirit of God to pronounce this curse. So I say, let these words continue in your minds, that whosoever loves not the Lord Jesus, let him be a *Anathema Maranatha*; and *he that hath eares to heare, let him heare what the Spirit saith*: for happy and blessed are those that love the Lord Jesus, but miserable and cursed are those that doe not love him.

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F I N I S.



O F
L O V E.

The Eighth Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



Having spoken of Faith and Love, it remains that wee adde to them good workes ; for which we will goe no further than this Text : we cannot have a fitter, for, saith the Apostle, when you come to have to doe with Christ Jesus, to be ingrafted into him, to make your selves first acceptable to God through him, all the works you can doe are nothing, they are no more that the omission of them, circumcision is the same with uncircumcision : But what is of moment then ? Faith (saith he :) But what faith

We are to be
judged not
only by our
faith and love
but by our
workes.

faith must that be ? Such a faith as begets love : And what love must that be ? Such a love as sets you on worke : so that you have a chaine here consisting of these three linkes ; faith which when it is right, will beget love, and love when it is right will set you on work, faith which works by love. So the point we will deliver to you out of these words, shall be this.

That we are to be judged not only by our faith & love, but by our workes ; that no man hath faith and love, that none are new creatures, that none have sincerity, but workes will follow.

This is a point which I doe not meane to handle at large as we have done the other, but will endeavour to finish it at this time : it is a very necessary point, because men are ready to applaud themselves in their knowledge, in their good meaning, in their honest desires, and in the meane time they faile in their lives and actions ; therefore as those are the radical vertues which indeed make up the new creature, *Faith* and *Love*, so you must know that good workes are never dis-joynd from them, wheresoever there is sinceritie and a new creature, good workes will follow.

The Scripture you know is evident in this, *A good tree bringeth forth good fruit, Mat. 7.* that is, it cannot be, that a man should have a new heart, it cannot be that a man should be regenerate, but that his workes will be also new ; looke how farre the heart of any man is holy, look how farre his heart is put into a new frame of grace, in that measure his workes will be good, and his life sanctified. In *Acts 14. 22.*

it is said of David, *I have found a man after mine owne heart, who will doe whatsoever I will:* and in *Mat. 23. 26.* *Make the inside cleane, that the out-side may be cleane also:* As if he should say, if the inside be right, if the heart be set right within, if that be well moulded, the outside will be cleane, they cannot be dis-joy-
ned.

If a man have a treasure within, there will be silver in his speeches and actions; but if his heart be nothing worth, his words and actions will be but meere drosse: It is the scope of that, *Prov. 10. 20.* *The words of the righteous are as, fined silver, but the heart of the wicked is nothing worth:* That is, when his heart is nothing worth, his speeches and actions are nothing worth too, but the good man that hath his treasure in his heart, there is silver and gold in his speeches and actions, that is, they are likewise precious. Therefore let no man say he hath faith and love, and as good a heart as the best, though his actions be not so good, though hee be not so strict in his carriage; for it cannot be my brethren.

For first of all, if a mans heart be good, hee hath the spirit of God dwelling there: now, saith the Apostle, *2 Tim. 1. 6.* *The spirit is not a spirit of feare,* or a spirit of weakenesse, a spirit that onely makes attempts, and is not able to bring things to passe; but it is a spirit of power, *a spirit of a sound minde:* That is, doe not thou pretend thou meanest well, and desirest well, and thinke it is sufficient, but stirre up the gift that is in thee, set thy selfe on worke, doe the actions that belong to thee in thy place, and doe
not

Reason.
Because every
Christian
hath the spirit
and that is
strong.

not say I am not able to doe it, for we have not received a spirit that is weake, but a spirit of power: the same I may say to every Christian, If ye be in Christ, ye have the spirit, which is a spirit of power. So you have it likewise, *Gal. 5.25. If you live in the spirit, walke in the spirit:* that is, if you have so much of the spirit, as to make you living men, shew it by walking in the spirit, by following the spirit, by doing that which the spirit guides you to; therefore it is impossible that man should have a right minde, but that his workes also will be good, because grace is strong; in *2 Tim. 2.1. And thou my sonne, be strong in the grace received, &c.* As if he should say, grace is a strong thing, it strengthens every man that hath received it; if thou professe thou hast received the grace of Christ to regenerate thee, to change thee, and to make thee a new creature, let that appeare by shewing thy selfe strong in thy actions, able and ready to doe every thing that belongs to thee in thy place. Indeepe flesh is weake; so much flesh, so much weakenesse: for that is weake, and fading, and withering, and mutable; it is grasse, and all the purposes of it, and the desires of it are no better: but the spirit is strong, and grace is strong, quite contrary to the flesh: as the Prophet speaks, *Isay 31.3. Ye are men and not Gods, flesh and not spirit,* when he would shew their weakenesse; as if weakenesse were a concomitant of the flesh, and strength a concomitant of the spirit: Therefore if you have the spirit of Christ in you, there will be strength to goe through good workes, not onely to intend them,
and

and purpose them, and resolve on them, but you will put those resolutions and purposes in execution.

Secondly, it must needs be so, because there is a chaine, betweene good workes and the inward rectitude of the heart, a chaine that cannot be disjoyned; for ye shall find that these three things alwayes goe together.

First, as that indeed is the beginning of every mans renewing, there must be a knowledge, a man must be enlightned, he must be renewed in the Spirit of his minde, as the Apostle saith. Now if the knowledge be right, if it be a convicting knowledge; a sanctifying knowledge, a knowledge to purpose, it will draw on affections, it cannot chuse, they are never separated, you are never truly enlightened by Gods Spirit, but affections follow necessarily, and then if the affections be right, if knowledge draw on holy affections, love and feare, and desires, &c. Affections are the immediate principles of actions, there is no man that hath right affections, but good workes will follow: so that these three are never disjoyned: sanctified knowledge draweth on holy affections, and they draw on good actions: as ye have it in *Matth. 13. 5. Their hearts are waxed fat, and their eares are dull of hearing, and why? you shall see the chaine there, lest seeing with their eyes, they should understand with their hearts, and be converted; and I should heale them:* Marke it, if they should see with their eyes, the Lord hath given them up to judge amisse of things, that seeing they doe not see, that is, they see

2. Reason.
Inward recti-
tude and
good workes go
together.

2. Approbation
of that which
is good.

may be not onely knowledge, but an approbation of what is good in it: they can approve that which is good; so farre they may goe. I doe not say they can delight in it, for that is another thing, they doe not love and delight in it, that is not suitable to them, yet they may approve it. Now from these two principles, to know that which is good, and to approve it, they may goe so far as to purpose and desire to serve God; they may have good meanings, but, yet if actions follow not, if there be not reformation in their lives; if a mā deny not himselfe in his beloved sinne, if he cōt not to that outward profession of holinesse that is required in Scripture, and is seene in the lives of the Saints, he hath nothing to comfort himselfe withall; these good meanings will not serve the turne.

Though there
may be good
works where
ever the heart
is sound, there
are good works

For know this, though it be true as we see there may be actions where there is no sound heart, as the second and third ground brought forth a kind of fruit when there was neither of them aright: hypocrites you know may goe farre, they may make a blaze, as your comets doe more than the true starres, though this be true, that there may be abundance of good workes where there is no rightnesse and soundnesse, no sincerity, no purenesse within, yet againe also on the other side, wheresoever there is sincerity, there are good workes, and though many times the outside be cleane whē the inside is not, yet the inside is never cleane, but the outside is cleane too, and that is the thing we must examine our selves by. Though it bee not a good rule to say, I have good workes, therefore my heart is right: yet it is a good rule to say on the other

other side, I want good workes; therefore my heart is not right; except there be a generall reformation in your lives, except things be reform'd that you know to be amisse: Indeed when it is not revealed to you, then there is something for you to say, but when you know that such a duty is to be done, that your speeches should be holy, that they should be seasoned with salt, that you ought to abstaine from finnes of all kindes, from all appearance, that you ought not to admit any kind of dalliance, nor the least touch of any sinne. Now not to set your selves with all your might to reform this, this is a sure argument you are not right: for if the generall frame of the heart be good, there will be a generall reformation of the life. Therefore let no man say, I purpose well, but in this particular infirmity I must be spared, to such a thing my nature is prone, and I am given to it, I cannot tell how to refrain it, and I hope it is not so great a matter: Say not so, for if the heart be right, the actions will be right and unblameable.

For though you see sometimes a man may have a good colour from flushing and painting, when the constitution of the body within is but crazy and unsound: yet again it is true, there is never any that hath a sound and harte constitution, there is never a healthfull body, but the complexion is good; the heart is never right, but you shall see it without: though you have leaves without fruit, yet you never have fruit, but there are leaves, there are actions appearing. Therefore learn to judge aright of your selves, content not your selves with good purposes only; you see the co-

Simile.

plaint of the Scripture of the lack of this in people. What is the reason the Lord calls for *obedience rather than sacrifice*? Because that is the touchstone that every man is tryed by. *I am weary, saith he, of your fat of Rammes, I am burthened with your sacrifices, Isa. 1.* The thing that I desire, is that you *cease to do evil, & learn to do well*; that is the thing that the Lord looks for at every mans hand: these outward performances are good, they must be done, and these good meanings must be had, but yet that is not enough, you are not to judge yourselves by that.

Object.

But it will be objected, that the best men have their failings: those that have a good heart, yet doe we not find them subject to infirmities as well as other men. And if this be the rule we are to be judged by, who shall be saved?

Ans.

Holy men have failings.
1. When they are suddenly transported.

Simile.

To this I answer first, it is true that the most holy men may many times doe that which is ill, but is by accident; it is when they are transported, when they are carried besides their purpose. As a man is bound for such a place, sayling such a way, his compasse stands still right, he alters not that, though the wind carry him violently another way, yet he looks still to the right way, that is his intent still, and it is known by this, when the wind is over, and the gulf is past, he returns againe, and sailerh to the haven he intended to goe to at the first. So is it with all the Saints, they faile by a right compasse, their intents are still good; whensoever they doe otherwise, it is by accident, it is when they are overborne by some temptation, by some passion, when they are not perfectly themselves

Again

Againe you must know this, that every holy Man, as he hath grace in him, and a principle of holy actions, so he hath also flesh in him, and a principle of evill actions; now that principle may sometimes prevail and get ground of him, yea it may prevaile mightily sometimes, and make him doe as evill actions as the worst man. For that is a true rule, A man that excelleth in grace, may sometimes excell in ill doing; you must take me right, that is, a man that hath a more impetuous spirit than another, so that none excelleth such a spirit when it is set at right, hee may be as impetuous in ill-doing for a fit, for a time, when that evill principle within him shall get the better. Therefore though you see a good Man sometime unlike himselfe for a fit, yet it is at that time when the flesh prevails, for now grace though it be there, yet sometimes it is laid asleepe, it is not alwaies acted as the Philosopher was wont to say, It is one thing to have knowledge, and another thing to use it alway: so it is with grace, sometimes the Saints doe not use that grace and holinesse, and hence it is that they are subject to great failings; But I say it is by fits and by accident, the constant course of their life is right, because the constant frame of their heart is right.

But again, there is another objection on the other side, that evill men sometimes do well, as well as good men doe sometimes ill.

To this I answer, that it is true they doe so, but yet we must know that it is not they that doe it, but the good that dwelleth in them, As the Apostle speakes

2. Holy men have flesh in them as well as spirit.

Object. 1.

Ans.
The good that evill men doe, it cannot be said that they doe it.

A man may
doe good, and
not be good.

in *Rom.* 7. which may be implied on the contrary. When any regenerate man sinneth, it is not he that doth it, but the sinne that is there; that is, it is not the master of the house, but a rebell that is crept in by acedent: So I say of every evill man that doth that which is good and right, it is not he that doth it, but some good that is there. For it is one thing for a man to have good things in him, and another thing to be a good man, he may doe some things sometimes for a fit that are good, Gods spirit may be there to helpe him to doe much; I say, not that the Spirit dwels there, but he may take up his lodging for a time, and from him hee may have common assistance, common gifts that may enable him to doe much: therefore I deny not but those may have many good flashings of lightning that may enable them to doe much; onely this we say, *The day spring from on high* never visited them; that is, the Morning never riseth upon them, to guide their feete in the way of peace, for that is proper to the Saints; they never have any constant light that leadeeth them so farre as to bring them in: they have some lightnings indeed that guide them in this or that particular, to help them in a step or two, to enable them to doe many good actions by fits, but not to bring them to perfection.

Use 2.
Christians
better taught,
then learned
men without
grace.

Secondly, if this be so, that we are to be judged by our actions, then this will follow from it, that poore Christians are better taught then the greatest Clerkes: they are better taught I say, because they doe more, therefore indeed they know more. For

all

all the knowledge we have, all the sincerity, whatsoever is right within us, if it be to be judged by the actions, then he that doth most, he knowes most; for no man knoweth more than he practiseth, because what knowledge soever a man hath that hee practiseth not, marke it, and know certainly it is a dead knowledge, it is an inefficacious knowledge. When things are dead and inefficacious, wee say they are not, as leaven that doth not leaven the dough, it hath but the name of leaven and no more, the thing it selfe is wanting; it is not knowledge if it bring not forth practise. As we say of drugges, they are not true when they doe not worke, but they are false and counterfeit. Every man is to be judged by what he doth. Therefore, I say, those that doe most, those are knowing men, *Those that seeme to know*, as the Apostle saith, *know nothing as they ought*: A man may know much, a man may have a large extent of knowledge, yet this is true of him, if his life be barren, if he bring forth nothing into action all the while, hee knowes nothing as hee ought to know though he know much. On the other side, the other sort, though their extent be never so small, yet what they know they know as they ought. Therefore when you look upon men in the world, when you would make a judgement of them, I say, those that know most, they are not the best, you must not put them in the highest degree, when you come to matters of Religion; but men are to be judged by their actions. When men have knowledge onely to know, as they have money to account with, and not
to

to buy and sell with it, it is but dead, a man hath no good by it, that money makes him not the richer: so men that have knowledge onely to know with, not to make them more usefull in their lives, more serviceable to God, and profitable to man, it is unprofitable knowledge: therefore those are the wisest men let them seeme never such fooles, though they are not able to speake so much as others; yet they know most that practise most. For there is that difference between Art and Wisedome; indeede it is true in matter of Art, he that omitteth wilfully may be the best Artift, because there is no more required of him but skill, and it is but some error in him; it is the commendation of his Art that he erreth willingly. But now in matter of holinesse and sanctitie, there he that knoweth and doth not, is the greatest foole: For wisedome consists most in that. Wisedome comprehends indeed these three.

Wisdom in
three things.

First, to invent, to see, to know and understand things.

Secondly, to judge a right of things you know.

Thirdly, to put in practice that which you have concluded to be the best; and this latter is the greatest part of prudence. Therefore those men that know, that can dispute well, that have clear understanding, and yet doe nothing, they are the unwisest: againe, those that can speake little, and perhaps have not such a treasure of knowledge as others, and yet can doe more, they know more then the wisest. Therefore let as not misesteeme those that are good Christians and holy men, and set too high a price

price upon others; for there is an error under that, and it hath an ill consequent to judge of Religion by the opinion of those that are onely knowing men in Religion: No, beloved, Religion is the Art of holymen, and not of learned men; and it was the custome of former times to judge of heresies, not so much by disputes, as by the lives of those that have beene the professours of them: and that Christ directes us to, *You shall know them by their fruits:* and what are those fruites? Their fruits are their actions.

Religion an
art of holy
men, not learn-
ed men.

We learne in Schooles what to say in such a controverſie, how to dispute rather than how to live: and that is the complaining we may take up in these knowing times, where *knowledge* (I confesse) *abounds*, as *water in the Sea*, but *practice* is thin and rare, like *grasse upon the house top*, of which the *Mower cannot fill his hand*: and that is the burden of us that are Ministers, that we teach much and see little fruit, wee see no amendment of mens lives, men doe the same things that they were wont to doe, the duties they were wont to be defective in, they are defective in still. Alas my brethren, the end of our preaching is not that you should know, but that you should doe and practise: as it is not the desire of the Shepherd that his sheepe should returne their meat in hay againe, but hee would have it in their milke and sleece: So it is not our desire that you should onely know, though indeed may come short of that, but that you should shew it in your sleece and milke, shew it in your lives, that all the world may see it there

Sciences of
two sorts.

there. It is not enough for him that desires to write, to see the copy, and to know it, and the fashion of the letters, but then he hath learned it when he can write after it: so you must know Sciences are of two sorts; indeed some there are, the end of which is only contemplation and knowledge: but some there are, the end whereof is action; and they are no further good than we practise them. What is Musick, but the practice of it? What is Physick? The knowledge of all will not heale a man, but the taking of it. So it is with Divinity, the knowledge that we teach is nothing worth; if you know as much as could be knowne it were all nothing worth without practice, practice is all in all; so much as you practice so much you know. It is a great matter to have your judgement true in this case, for when men shall applaud themselves meerely in this, that they know and have right purposes and honest desires, and shall esteeme their estates by this, it causeth men to content themselves with a loose and negligent life, but we must know that God judgeth us by our actions, and that is our best rule to judge by too, therefore we should learne thus to judge our selves.

Object.

If you object, But it is a rule that we have heard often, that the will is often taken for the deed, and if the will be present with us, though the action doe not follow, yet we are accepted according to the will.

Answer.

To this I answer in brief; first, it holdeth onely then when there is some impediment which you cannot

cannot remove : as for example, a Man hath a desire to doe good to such poore people, hee hath a compassionate heart, hee is willing to bee bountifull, but hee wants meanes to doe it : in this case the Lord accepts the will for the deed, for upon that occasion is this delivered in this place by *S. Paul* : so it is in every thing else, when you have a desire, and there cometh some impediment, that it is not in your power to remove, then the will is accepted for the deed. As when a man hath a desire to move his hands, his legges or armes, but because of a palseie that hangs upon him, he is not able to stirre them, here the will is for the deed, hee is not able to doe it, though the mind be right and the desire good ; so when you come to such duties that are not in your power to do, when there are some impediments that you are not able to remove ; here the will is accepted for the deed.

Sometimes a man is ignorant of some particulars, and he hath a desire to obey God in all things ; here the will is accepted for the deed, though hee be not come to that degree of perfection as others are. But as men apply it commonly it is amisse, for when a man thinks I have a good purpose to do this, but I cannot pray, I cannot bee so strict in looking to my actions and speeches ; here the complaint is not right. For if ye stirre up your selves, and doe the utmost you can doe, the deed will follow the will, there is no such impediment here but that you may remove. Therefore your answer is, that the reason why you cannot doe, is not because of such impediments

The will taken for the deed.

1. When the impediment cannot be removed.

2. When a man is ignorant of some things, & yet his desires are right.

No man hath
a great mea-
sure of grace
without paine.

Use 3.
An exhortati-
on to doing.

pediments that you cannot remove, but because your will is not yet right, which the Schoolmen call an imperfect Will; it is but such a will as the Wiseman speakes of concerning the sluggard, hee willeth and *lusteth*, and hee hath not: and what is the reason? If it were a full, a compleate and perfect Will, it would draw action with it, hee would not be a sluggard any longer, but he would draw forth his hands to doe somewhat to bring his desires to passe, but indeed he hath but light wishings and no more. And so it is with men in Christianitie, they are as *Solomons* sluggard, they wish they had such sinnes mortified, that they had such graces, they wish they could attaine such a measure of Faith and Love; but they take no paines, no Man hath height of grace without paines; doe you thinke to get the greatest excellency in the world without paines? It is true, the Lord must doe it, but yet he doth it by your selves, you are agents in the businesse. Therefore doe not say, I wish well and desire well; for if you would doe your uttermost that you ought to doe, if your will were full and compleat, and desires right and strong, you would doe more, you would excell more in grace, and would amend your lives more, you would have your lusts more mortified: therefore let not this deceive you. I should presse this further, but wee will come to the last thing, because I would conclude this point with this time, and that is,

To exhort you to be doers, that your Faith may be *effectuall*, Faith, and that your love may be *diligent*

Love

Love. This is the great business which we have to doe, and the thing which for the most we all faile in, that there is no doing, no acting, no working of our faith: be exhorted therefore to adde to your faith diligent love, especially you that professe your selves to be grown Christians, looke you to it, and know, that as in nature every thing when it is ripe brings seed and fruit; if not it is but a dead thing, a dead plant that keepeth the roome idle. If there be that ripenesse and maturity in you, shew it by bringing forth seed and fruit, shew it by doing something. For, my brethren, we are called into the Lords vineyard for the same purpose; it is not for you now to stand idle, the time of your standing still is past, it is for you now to work, for ye are now come into the day. That exhortation is excellent, *1 Thes. 5, 6, 7, 8.* *Let us not sleep (saith he) as doe others, we are come out of the night.* Those that are still in the night, it better be- seemes them to sleep, and to sit still and doe nothing, but let us not sleep as doe others, for wee are of the day; let it not be so with you as with others, to bee much in speech onely, but labour to be much in actions. As it was said of Gideon, *up and be doing, and the Lord will be with thee*: so I say to every one, *up and be doing, and the Lord shall bee with you*; that is, though perhaps you doe not find that vigour, that fervency and livenesse of spirit, yet be doing notwithstanding, it is your wisest way, for that doing will increase the grace within you. Exercise increaseth health, as well as health enables to exercise; so the use of grace will increase grace and other abilities

Motives to be workers.

The use of Grace increaseth it.

ties: motion causeth heat, as well as all motion cometh from heat; so every good action proceedeth from grace, and good actions intend grace, and therefore be still acting, and judge of your selves by that; for what is grace, what is that you call Christianity else, but to doe that which another man cannot doe? Therefore if there be such a difference between you and others, as you professe there is, shew it by doing that which another man cannot doe, by exposing your selves to that danger, to those losses for any good cause, which another would not doe; by spending more time in prayer, by taking more paines with your hearts from day to day than others do; by keeping the Sabbath better than others doe, by being more exact in looking to your wayes, that you may *be holy in all manner of conversation*, that other men will not do. I say, shew your grace, shew your regeneration, by being new creatures, by doing more than others; this is that which will make the world believe that you are Christians in good earnest, and not in shew only, that your profession is in deed & in truth; and truly there is no other way, this doing is that which makes a man excellent. You heare men complain of the barrennesse of their grounds many times, we may likewise justly take up the complaint against the barrennesse of the lives of men.

A goodly sight
when mens
lives abound
with good
works.

How goodly a sight it is when a man looks into the Husbandry, to see the Vine full of clusters, to see the furrowes full of Corne, to see the Trees laden with fruit! When we look upon men, it is the goodliest sight we can behold in Gods husbandry, to see

men full of actions & good works. I beseech you consider of it seriously, and now set upon the doing of it, while there is sand in the hower glasse, your life will not last long, the day doth not continue alwayes, the night will come when no man can work. When a candle is put out, you may kindle it again; when the sun is set, it riseth again, but when our life is past, when the glasse is run, it ariseth no more, it is turned no more, *it is appointed to all men once to die.* If ye might die twice or thrice, it were another case, but now it is your wisdom, therefore while it is time, while this short day lasts, to do what you have to do concerning your salvation with all your might, because the time is short.

There is nothing that is a truer property of wisdom, than for a man to take hold of opportunities, not to lose the day, nay not an hour in the day; for time is most precious, it is like gold, of which every shred is worth somewhat: it is your wisdom therefore to be oft sowing seed to the spirit, there is none of those good works, not the least of them but will do you good in the latter end: for alas, what are your lives but your actions? so much as ye do, so much you live: your lives are short of themselves, why do you make them shorter by doing nothing? for as we have said heretofore, one man may live more in a day than another in twenty, because he doth more: you live more as you act more. Besides, what is it a man serves for in all his labor under the Sun? What is it that he desires but pleasure, comfort & contentment? Now this consists in doing, in working, for all pleasure followeth upon operation: and further than there is working there is no delight.

A true property of wisdom

Simile.

Pleasure and contentment is in action.

Therefore it was a wise saying in that Philosopher, that the happinesse and comfort that a man hath in this life consists not in abundance of wealth, in swimming in delights, but it consists in doing the actions of a living Man, which is the greatest comfort you can find here in this life. Doe thy exercises and actions of holinesse, and the more yee doe, the more comfort yee shall have; for even as light followeth the flame, so pleasure and contentment followeth action.

The end of our life.

1. To glorifie God.

And besides (my Brethren) what doe you live for? Is it not to glorify God? You professe so much, and how is it done? Not by your desires or good meanings, but by your actions, those are the things that men see and feelee, and glorifie your heavenly Father. For when your actions shine before men, *Herein is my father glorified, saith Christ, that ye bring forth much fruit.* The doing of much is that which brings glory to God; the more you doe this, the more glory you bring to him.

2. To doe good to men.

Againe, another end of your life is to doe good to mankind: shall they be able to fare the better for your purposes, for your good resolutions? No, they fare the better onely for that you doe for them and to them; it is your actions that benefit men.

Phil. 4. 17.

Lastly for your selves, what is it that helpeth you and doth you good? Onely your good deedes and your actions, it is that which furthers your reckoning and account. That place is much to this purpose, *Phil. 4. 17. I care not for a gift, but I desire fruit, because it will further your account.* Marke the phrale, the

the meaning is this, every good worke that a holy Man doth from the time of his regeneration, (for till then no actions are spiritually good) it is but upon his score, it stands upon his reckoning, there is not a penny nor halfe penny lost; that is, the least good worke is not done to no purpose, but the Lord will repay him againe every penny and farthing. This (saith he) will further your account. And when will the Lord pay? Not onely in the day of Judgement, (then indeed you shall be paid to the uttermost) but you shall be paid even in this life: marke that to; *Ten shall have a hundred fold here, saith Christ; They that forsake father, or mother, or wife or children, shall have an hundred fold in this life.* Therefore Brethren if there be any wisdom in the world, this is the onely wisdom, to be still doing, to be much in actions. Why doe you trifle out your time therefore to no purpose? *Why sit you idle here?* Why doe you not rise up and bestirre your selves? Why doe you not fill your lives with many actions? You have good purposes in you, why doe you not stirre them up? It is true; indeede wee are becalmed many times, because the Spirit doth not blow upon us? but yet notwithstanding, if wee would pray for the Spirit, the Lord would quicken us.

But you will say, alas, what shall we doe? It may be our callings give us no opportunity to doe that which other mens callings doe: if wee might be Preachers, and have such and such businesse wherein we might onely mind the things that belong to salvation, then it were easie.

Object.

Answer.

In every calling men have occasion of doing good.

Good actions, what.

Good works in suffering. In sickness.

My Brethren, you must know that you shall find continuall occasions of doing good actions every day whatsoever your callings are. It is an error among the Papists, to thinke that to give almes, to crucifie the flesh and to use that hardly, to fast, and the like, that these are the onely and most glorious actions: They are exceeding wide; good actions are nothing else but to doe the will of the Lord, and to bring forth fruit; the fruit of ever Tree in the Orchard is but as the actions of every man, & then are the trees good to the Husbandman, when they are full of fruit. Every action that you doe is that fruit which God lookes for, now that fruit is good works, that is pleasing to the Gardener, to the Husbandman: Therefore to doe the Lords will is to doe a good worke. Now by this you may see what a large field you have for good workes, in what calling soever you are set, though it be never so meane a place you have.

To suffer imprisonment and disgraces for good causes, this is a good worke; for it is a great worke to suffer, and in that you doe the will of the Lord. When a Man is sick, and lieth in his chamber upon his bed, sick of a Consumption or a Feaver, that he is not able to stirre; yet to doe this with obedience, to submit then to the will of the Lord, is a good worke: for to beare a burden is a worke, to beare sickness and calamity after this manner, is a work, to thinke the Lord hath put me into this condition; he might have given me strength to goe abroad as others doe, but hee hath laid sickness upon me; I

say

say the right bearing this burden is a good work.

Againe, to take paines with our hearts, to master our unruly lusts and affections, is a good worke: Doe not you reckon it a worke to breake horses, to master Colts? It is the trade of some men to doe so: and it is not a good worke for you to get victory over your lusts, to tame your unbridled natures, to curbe your unruly hearts and affections in all the variety of occasions that ye passe through? It is a work to behave our selves as becomes Christians, decently, and comely, and holily, in poverty, in riches, in honour, and disgraces; to behave our selves under these things in a right manner, to carry our selves patiently and holily through them as becomes good Christians, this is a good worke, and this belongs to every one, though his calling be never so meane.

In mastering
our lusts.

When *Paul* stood at the barre, and *Festus* reviled him, and said, he was a *mad fellow*, the suffering of this was a worke in *Paul*: Marke his manner of carriage in it, *I am not mad most noble Festus*: there was a work in that. So I may instance in the things wherein you may seem to doe the least: the standing still in some cases is a worke: the Apostle makes (among the great works that are to be done by Christians) this is to be the chief, *To keepe our selves pure and unspotted of the world*, to passe through all occasions, and to be never the worse for them, to goe through all defilements of this present life, and not to bee tainted: and if this be a worke, how much more is it then to be still doing, to be in act and operation al-

Quest.

always : Therefore do not say you want, when you shall alwayes have occasion enough of that.

But you will say, these generals are good to exhort us to be doing, but yet in particular what would you have us to doe now ?

Answ.

Our works
must be futable
to the season.

I will instance in some few things. There are certain times of working ; as husbandmen sometimes they have times of harvest, and sometimes they have seed times, wherein it is required that they worke more that at other times : So the Church of God hath times and seasons, and the Common-wealth hath some seasons and times when men should be set a worke to doe more than at other times ; and you all know that is such a season, wherein they should be a working of every one in their severall places ; I say it is time now for men to be working more than ordinary.

Quest.

But you will say, what it is you would have us to doe ?

Answ.

Duties suting
the present
times.
1. Contend for
the Faith.

My brethren, *Contend for the faith once delivered to the Saints.* Mark it, the worke must be to contend for it, this must be your especiall care, you must be men of contention, let the world say what they will of you, it is a dutie that lyes on you, it is that which the spirit calls for from you, that ye be men that should contend ; you must not doe it coldly, and remissely, but earnestly to strive for it. Let not pretence of indiscretion hinder you, for discretion when it is right, teacheth a man not to doe lesse but more, and better then another man, discretion wee say doth not take metall from Horses, but guides those

Discretion.

those Horses and puts them in a righter way, discretion makes no man lesse active, but it gives his actions a better tincture.

So againe, let us not say we must be moderate, for what is that moderation? Indeed the moderation that keepeth from actions wherein is excessse, is good, but if you meane by moderation to go a slow and easie pace in the wayes of God, that is coldnes, idlenesse, carelesnesse; there is no excessse in any good way. Therefore that is your work now to contend for the Faith, that is, for all the points of Faith; for every jot of that is precious: saith the Apostle *Jude*, it was but *once delivered to the Saints*: as if he should say, it is too precious a treasure oft to be dispensed, it was but once delivered to the world: if Christ did meane to come againe, and renew the Articles of our Faith, wee might be more remisse and negligent, for if we did lose them, he might restore them againe, but they are but once delivered, therefore your care must be to keepe them the better.

Besides, it is the common Faith, therefore every Man hath interest in it; doe not say therefore, what have I to doe? it belongs to these and these men to looke after it. It is the common Faith, and every Man hath part in it, and should contend according to his place and power, and within his spheare, and remember it is a matter of much moment, for every part of the Faith or little matter of Faith. (I speake now of the whole Doctrine of Faith) that you should be exceeding exact in keeping of it, that it receive

Moderation.

The Faith once delivered.

Common faith

Error in opinion worse
then error in
practice.

no detriment especially in matter of opinion. For, my Brethren, you must know, that it were better there should be great offences committed in the Land, great and notorious crimes, than there should be any losse in the matter of Faith; because where the opinions of men are set wrong, that is a principle that carries them still on. Great sinnes come from great passions, and men are able to see them, and when the passion is gone over, they are easily recalled againe; but errors in opinion are matters of great moment, therefore it belongs to every one to looke to it, to us that are Preachers in our places, to Magistrates in their places, to every Man to contend for the common Faith: and know this my brethren, that there are certaine opportunities which the Lord gives you, and you must take heed of neglecting them, it may be to let a thing goe sometimes, it will never be recovered againe. Therefore looke that you be diligent in it, stirre up your selves to doe it, while there is occasion offered. In other things, men are apt to be men of action, they would have imployment, and work, that they may be some body in the world; and it is very well, there is something in that, it is a noblenesse of disposition so to doe: but alas, what poore and weake reward have you for that? It may be a little vaine glory, it may be some applause from Princes or people, it may be some emptie ayry preferment. To doe the will of the Lord, the worke hee hath given you to doe, it is no matter what it is for, a servant must not chuse his worke; I say whatsoever it is, though in never

so mean a thing, the greatest excellency is to do his will; that makes us Kings and Princes to him, that makes us partakers of the Royall bloud, as Christ saith, *These are my Brother, and Sister, and mother, that doe the will of my Father*. It is this doing of his will, this action that puts you into an high condition: I see not that *Paul* was ambitious of any thing but of this, that he might be doing, that hee might live an usefull, and profitable life. In *Rom 15.20. I was ambitious* saith S. *Paul* to preach the Gospel where it had never bene preached, this is all my ambition to put my selfe upon the hardest tasks: so it should be your ambition to doe something for the Church. When you read the story of *Moses*, that hee was mighty in word and deed; of *David*, of the Iudges, and the Worthies of the Church, thy should bee so many incentives to you, to stirre you up to be doing in your place.

But this is not all that we would commend to you at this time, to bee men of action, and to observe the opportunities, but there is another thing, and that is this, that likewise the season commends to you, that is, to fast and pray: as in husbandry, so in the Church, there are certaine seasons of actions, and those seasons must not be omitted. Marke what the course of the Scripture was in every calamity, *Joel* when there was a famine begun, *Sanctifie a fast*, saith the Lord, *call a solemne Assembly*: when there is a plague comming, when there are great enterprises in hand, when there is any thing plotting for the advancement of the good of the Church, doe

2. Duty, Fast
and pray.

you not thinke now, that the omission of opportunities are sinnes for you to neglect this dutie? doe you not think the Lord will require it? It is true indeed, it is an extraordinarie: but doe not extraordinarie times and occasions call for it?

Againe, is it not evill in such extraordinary cases to omit such an extraordinary duty? As wee find in Scripture, when the Lord would call for fasting, and they did it not: Indeed to turne it to jollity and feasting is another thing, a sinne of a greater nature; but now the very standing still and omitting of this dutie, is disobedience to the Lord, and to be guilty of the judgments that are upon a people; I say the standing still and not hastening to the gap: What shall wee say then of those that resist this course, and thrust men out of the gap? Consider it therefore seriously, this is a speciall dutie required, the season looks for it what we should humble ourselves before God.

3. Duty re-
new our
covenants.

Againe, there is one thing more that wee will speake of, but in a word; that is, that every Man for his owne particular renew his speciall Covenant with God concerning the amendment of his life in particular: for I find that in all times when the Lord had stretched forth his hand against a Church and Nation, that this hath been required, that they should come and enter into a Covenant with God. You shall find that *Asa* did it, *Chron.* 16. that *Nehemiah* did it, that it was done in *Jeremiahs* time, when they had warres in hand: Wee have many examples of it in Scripture, evere Man
did

did it; and because every man could not come to doe it personally, the head did it for the rest. I say the Lord looks for this from every man in private, that he should doe this in a particular manner; to consider what I have done amisse in my life? What have I done to provoke the Lord? What sins of commission, and what of omission? Have I beene cold and luke-warme? Have I beene too much conformable to the times? For this is it that brings judgment upon a people; the Saints when they are not zealous; when they fall from their *first love*, may helpe forward a judgment as well as grosse sinners, yea and more too. Let every man therefore stirre up himselfe to doe his dutie. In a word, wee should strive and contend for the advancing of Christs Kingdome, for the furtherance of the Gospel, for the good of mankind, for the flourishing of the Church, wherein our owne good consisteth; and we should doe it earnestly, wee should contend for it, contend with God in prayer, contend with our Superiours by intreaty, with our adversaries by resistance, with cold and lukewarme men by stirring them up, by *provoking one another to good workes*. These are the workes that wee exhort you to, and thus you shall be assured you have

*Faith that workes by love. Learne
this, to joyne these
together.*

*And so much shall serve for this time,
and this Text.*

The sins of
Gods chil-
dren helpe to
bring judg-
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Memorandum, that those which you finde with this (©) at the end of them, are most or all in the third part.





